

THE PANOPLIST;

OR,

THE CHRISTIAN'S ARMORY.

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Biography.

MEMOIRS OF PRESIDENT DAVIES.

(Continued from page 160.)

HAVING detailed the leading incidents of the life of Mr. Davies, we will pause, and contemplate some of the prominent and most interesting features of his mind and heart.

The Father of spirits had endowed him with the richest intellectual gifts; a vigorous understanding, a glowing imagination, a fertile invention, united with a correct judgment, and a retentive memory. None, who read his works, can doubt that he possessed a portion of *original genius*, which falls to the lot of few. He was born for great undertakings. He was destined to excel in whatever he undertook. "The unavoidable consciousness of native power," says Dr. Finley, "made him bold and enterprising. Yet the event proved that his boldness arose not from a partial, groundless self-conceit, but from true self-knowledge. Upon fair and candid trial, faithful and just to himself, he judged what he could do; and what he could, when called to it, he attempted; Vol. II. No. 6.

and what he attempted, he accomplished."

How pleasing to contemplate a mind of such elevation and energy, divested of the pride of talents and of science, moulded into the temper of the gospel, and consecrating all its powers and exertions to the promotion of religion!—"I desire," says he, in a letter to his intimate friend, Dr. Gibbons, "seriously to devote to God and my dear country, all the labours of my head, my heart, my hand, and pen; and if he pleases to bless any of them, I hope I shall be thankful, and wonder at his condescending grace. O, my dear brother! could we spend and be spent, all our lives, in painful, disinterested, indefatigable service for God and the world, how serene and bright would it render the swift approaching eve of life! I am labouring to do a little to save my country, and, which is of much more consequence, to save souls from death, from that tremendous kind of death, which a soul can

die. I have but little success of late ; but, blessed be God, it surpasses my expectation, and much more my desert. Some of my brethren labour to better purpose. The pleasure of the Lord prospers in their hands."

Mr. Davies' religion was, in principle and spirit, purely and eminently *evangelical*. It brought him to the foot of the cross, to receive salvation as a free gift. It penetrated his soul with the profoundest reverence for a pardoning God, and the tenderest gratitude to a dying Saviour. It engaged him in an ardent and vigorous pursuit of universal holiness, while, at the same time, it rendered him humble and dissatisfied with himself, amid his highest attainments. These traits of character are strongly illustrated by some passages in a letter to the friend above-mentioned, to whom he was accustomed to disclose the inmost recesses of his heart. Having spoken of a violent sickness, from which he was just recovering, he proceeds in this style : "Blessed be my Master's name, this disorder found me employed in his service. It seized me in the pulpit, like a soldier wounded in the field. This has been a busy summer with me. In about two months, I rode about five hundred miles, and preached about forty sermons. This affords me some pleasure in the review. But alas ! the mixture of sin, and of many nameless imperfections that run through, and corrupt all my services, give me shame, sorrow and mortification. My fever made unusual ravages upon my understanding, and rendered me frequently delirious, and always

stupid. But when I had any little sense of things, I generally felt pretty calm and serene ; and death, that mighty terror, was disarmed. Indeed, the thought of leaving my dear family destitute, and my flock shepherdless, made me often start back, and cling to life ; but in other respects, death appeared a kind of indifference to me. Formerly I have wished to live longer, that I might be better prepared for heaven ; but this consideration had but very little weight with me, and that for a very unusual reason, which was this :—After long trial, I found this world is a place so unfriendly to the growth of every thing *divine* and *heavenly*, that I was afraid, if I should live longer, I should be no better fitted for heaven than I am. Indeed, I have had hardly any hopes of ever making any great attainments in holiness while in this world, though I should be doomed to stay in it as long as *Methuselah*. I see other Christians indeed around me make some progress, though they go on with but a snail-like motion. But when I consider that I set out about twelve years old, and what sanguine hopes I then had of my future progress, and yet that I have been almost at a stand ever since, I am quite discouraged. O my good Master, if I may dare to call thee so, I am afraid I shall never serve thee much better on this side the region of perfection. The thought grieves me ; it breaks my heart, but I can hardly hope better. But if I have the least spark of true piety in my breast, I shall not always labour under this complaint. No, my Lord, I

shall yet serve thee ; serve thee through an immortal duration ; with the activity, the fervour, the perfection of *the rapt seraph that adores and burns*. I very much suspect this desponding view of the matter is wrong, and I do not mention it with approbation, but only relate it as an unusual reason for my willingness to die, which I never felt before, and which I could not suppress.

“ In my sickness, I found the unspeakable importance of a Mediator, in a religion for sinners. O ! I could have given you the word of a dying man for it, that JESUS whom you preach is indeed a necessary, and an all-sufficient Saviour. Indeed he is the only support for a departing soul. *None but CHRIST, none but CHRIST*. Had I as many good works as *Abraham* or *Paul*, I would not have dared build my hopes on such a quicksand, but only on this firm, eternal rock.

“ I am rising up, my brother, with a desire to recommend him better to my fellow-sinners, than I have done. But alas ! I hardly hope to accomplish it. He has done a great deal more by me already, than I ever expected, and infinitely more than I deserved. But he never intended me for great things. He has beings both of my own, and of superior orders, that can perform him more worthy service. O ! if I might but untie the latchet of his shoes, or draw water for the service of his sanctuary, it is enough for me. I am no angel, nor would I murmur because I am not.”

Mr. Davies cultivated an intimate acquaintance with his own heart. He scrupulously brought

to the test the principles and motives of his actions, and severely condemned himself for every deviation from the perfect rule. Having been solicited to publish a volume of poems, he communicated to a friend the following ingenuous remarks :

“ What affords me the greatest discouragement, attended with painful reflections, in such cases, is the ambitious and selfish spirit I find working in me, and intermixing itself with all my most refined and disinterested aims. Fame, for which some professedly write, is a strong, though a resisted temptation to me ; and I often conclude, my attempts will never be crowned with any remarkable success, till the divine glory be more sincerely my aim, and I be willing to decrease, that Jesus may increase. It is easy to reason down this vile lust of fame ; but oh ! it is hard to extirpate it from the heart. There is a paper in Dr. Watts’ miscellaneous thoughts, on this subject, which characterizes me, in this respect, as exactly as any thing I have seen ; and a poem of his, entitled, *Sincere Praise*, is often the language of my heart.

—“ Pride, that busy sin,
Spoils all that I perform ;
Curst pride, that creeps securely in,
And swells a little worm.
“ The very songs I frame
Are faithless to thy cause ;
And steal the honours of thy name,
To build their own applause.”

But though rigid in judging himself, he was exemplarily catholic in the opinions he formed of others. He entertained a high regard for many, who differed from him in various points of faith and practice. Taking a large and luminous survey of the

field of religion, he accurately distinguished the comparative importance of things, and proportioned his zeal accordingly. While conscientiously tenacious on all great subjects, he was generously candid in points of minor consequence. Few indeed have so happily avoided the opposite extremes of bigotry and latitudinarianism. Few have exhibited so unwavering a zeal for evangelical truth, and the power of religion, yet in such uniform consistency with the sacred principles of love and meekness. His warm and liberal heart could never be confined within the narrow limits of a party. Real worth, wherever discovered, could not fail to engage his affection and esteem.

Truth he sought for its own sake, and loved for its native charms. The sentiments, which he embraced, he avowed with the simplicity of a Christian, and the courage of a man. Yet keeping his mind ever open to conviction, he retracted his opinions without reluctance, whenever they were proved to be mistakes: for he rightly judged that the knowledge of truth alone was real learning, and that attempting to defend an error, was but labouring to be ignorant.

He possessed an ardent benevolence, which rendered him the delight of his friends, and the admiration of all, who knew him. The gentleness and suavity of his disposition were remarkable. One of his friends declared, that he had never seen him angry during several years of unbounded intimacy, though he had repeatedly known him to be ungenerously treated. He

was as ready to forgive injuries received, as solicitous to avoid offending others. His heart overflowed with tenderness and pity to the distressed; and in his generous eagerness to supply the wants of the poor, he often exceeded his ability. While thus eminent in his disposition to oblige, he was equally sensible of the kindness of others; and as he could bestow with generosity, so he could receive without servility.

His deportment in company was graceful and genteel, without ceremony. It united the grave with the pleasant, and the accomplished gentleman with the dignified and devout Christian.

He was among the brightest examples of filial piety. The virtues and example of his excellent mother made an indelible impression upon his memory and heart. While pouring blessings on her name, and humbly styling himself, a "degenerate plant," he declared, not only that her early dedication of him to God had been a strong inducement to devote himself by his own personal act, but that he looked upon the most important blessings of his life as immediate answers to her prayers. As a husband, he was kind, tender, and cordial; mingling a genuine and manly fondness with a delicate respect.

As a parent, he felt all the affectionate, trembling solitudes, which nature and grace could inspire. "There is nothing," he writes to his friend, "that can wound a parent's heart so deeply, as the thought that he should bring up children to dishonour his God here, and be miserable hereafter. I beg your

prayers for mine, and you may expect a return in the same kind." In another letter, he says, "We have now three sons and two daughters; whose young minds, as they open, I am endeavouring to cultivate with my own hand, unwilling to trust them to a stranger; and I find the business of education much more difficult than I expected. My dear little creatures sob, and drop a tear now and then, under my instructions, but I am not so happy as to see them under deep and lasting impressions of religion; and this is the greatest grief they afford me. Grace cannot be communicated by natural descent; and, if it could, they would receive but little from me."

Few have had a higher relish for friendship, than Mr. Davies. Few have better understood its delicacies, or more faithfully and judiciously discharged its duties. These and various other parts of his character, are agreeably unfolded in the following letter, written in the year 1751.

"My very dear friend,

"I redeem a few nocturnal hours to breathe out my benevolent wishes for you, and to assure you of my peculiar regards. Human life is extremely precarious and uncertain; and, perhaps, at your return, I may be above the reach of your correspondence; or, perhaps, your voyage may end on the eternal shore. I, therefore, write to you, dear Sir, in the last agonies of friendship, if I may use the expression. If, upon your return, you only hear my worthless name tost from tongue to tongue, and find this system of clay that now breathes, and

moves, and writes, mouldering into its native element, you may safely indulge this reflection: "Well, once I had a friend; a friend, whose affection could find room for me in his retired importunities for mercy at the throne of grace, when his own wants were so numerous and great, that they might have engrossed all his concern." Or, if I am doomed to survive you, I shall have the melancholy satisfaction to reflect, "My friend did not live without such assurances of my tender affection as might engage his confidence in my useless friendship."

"And now, when I feel the soft emotions of friendship, and speak of the final period of this mortal state, I cannot restrain myself from intermixing some of the solemnities of religion. We shall have an interview beyond the grave, though we should never converse more beneath the skies, in the low language of mortals. But, oh! on what happy, or on what dismal coast shall we meet? On the verdant plains of the celestial paradise, or in the dreary regions of horror and despair? The human mind is incapable of forming a more important inquiry; and if the hurries or amusements of this infant state of things can banish it from our minds, we have forfeited the character of rational creatures; we are as really, and more perniciously mad than any wretch in bedlam, though we are not stigmatized as such by the world, who are seized with the same delirium. The valley of the shadow of death appears frequently gloomy and tremendous to me; but, it is in those un-

happy hours, when my views of the glorious method of salvation through a mediator appear in an obscure light, and my complacency in it is wavering or languid: when the fervour of devotion is abated, and my soul is lulled asleep in a carnal security: but my mind cannot rest under this uncertainty: it is too important a matter to make an implicit venture in. Oh! Sir, an eternity of consummate happiness! An eternity of the most intolerable misery!—My mind sinks beneath the unwieldy thought, and I cannot finish the sentence! If I am mistaken in this, if I form to myself some easy scheme of religion that may suit the humour of this world well enough, but will not obtain the approbation of the supreme Judge, then my reason is a pernicious superfluity, my very being an eternal curse; *Wo is me, my mother, that thou didst bear me.* But, in those joyful hours, when I can rest my guilty soul on an all-sufficient Redeemer with all the humble confidence of a confirmed faith; when I can read the evidences of regenerating grace upon my heart; when I can recollect the solemn transactions between God and my soul, and renew them in the most voluntary dedication of myself, and all I am and have, to him, through the blessed Mediator; then immortality is a glorious prospect; the grizzly phantom, death, is disarmed of all its horrors, and, with the inviting mildness of an angel, charms me into its cold embraces. Then the mortal pale, the dying cold, the quivering lips, the falling jaws, and all the grim attendants of the last

agony, carry nothing terrible in them.

“Clasp’d in my heavenly Father’s arms

I would resign my fleeting breath;
And lose my life amid the charms
Of so divine and blest a death.”

“Dear, dear Sir, I have opened to you some of my sentiments on experimental religion, and, you know, we unhappily differ upon sundry points relating to it. Our differences on many other points, and sundry of them even with respect to this, have but a very remote connexion with everlasting salvation; and, no doubt, multitudes arrive in the same heaven, who are tenacious of different sides. But that thorough change of heart, usually denominated regeneration; that distressing conviction of our undone condition by sin, and utter inability to relieve ourselves by virtue of that strength common to mankind in general; that humble acceptance of Christ as our only Saviour and Lord, by a faith of divine operation, that humbling sense of the corruption of human nature, and eager pursuit and practice of universal holiness, which I have, I believe, mentioned in conversation and my letters, appear to me of absolute necessity.

“I should be glad you would read the second and third of Dr. Doddridge’s Sermons on Regeneration, which, I think, give a very just and rational account of that important change. I would not venture my soul on a religion short of this for ten thousand worlds, and I am inexpressibly anxious, (pardon the perhaps needless anxiety of my love) lest you should fatally mis-

take here. My anxiety is heightened when I consider your favourite authors. Tillotson's and Sherlock's works, the *Whole Duty of Man*, and such authors, are truly valuable in their place, and handle many points to peculiar advantage; but if I know any thing of experimental Christianity, they treat of it very superficially, and, I think, in their most obvious sense, tend to mislead us in sundry things of great importance relating to it, not so much by asserting false doctrines, as by omitting sundry branches of it absolutely necessary. I have examined the matter with some care; and I am sure their delineation of Christianity is not an exact copy of what I must experience before I can see the Lord: I must indeed come up to their account of it; but I must not rest there; there is a necessity of experiencing something farther than they generally inculcate. The same thing I would inoffensively observe with respect to all the sermons I have heard in Virginia from the established clergy. Hence, by the by, you may see the peculiar safety of my scheme; if their scheme of religion be sufficient, I am as safe as they, since mine includes it; but if it should prove essentially defective, then you see where the advantage lies. This difference is not at all owing to their being of the church of England, for many of that church agree with me; and many Presbyterians with them; but it is owing to their imbibing the modern divinity, which, like a pernicious leaven, has diffused itself among all denominations: and however confidently some

assert it, I could not embrace it without wilfully throwing myself into ruin.

"You know, Sir, what use I would have you make of these hints; and I am confident you will pardon the affectionate solicitude for you, which prompts me to them. I speak solemnly, dear Sir, solemnly as in the presence of God, and not with the contradictory spirit of a disputant. Of all the systems of practical religion, which have come under my examination, I have endeavoured to choose the most sure as the foundation of my hopes; and I should show a guilty and unfriendly indifference about your immortal interests, should I not recommend it to you, and caution you against those that appear insufficient. It matters little to me whether you use the ceremonial peculiarities of the church of England, or not; as I know they have but little concern with experimental religion: but our notions of the substance of vital piety ought to be well examined, and impartially formed; as a mistake here may be of pernicious consequences. But I must desist. May almighty grace prepare you for a glorious immortality! May divine Providence be your guardian through the dangers of the boisterous ocean!

"May He, whose nod the hurricanes
and storms,
And blustering waves in all their
dreadful forms,
With calm adoring reverence obey;
May He with friendly vigilance preside
O'er the outrageous winds and
boist'rous tide,
And safe thro' crowds of deaths con-
duct your dang'rous way!

"I commit two letters to your care, one to Dr. Doddridge, and

one to Mr. Mauduit. Upon your arrival in London, please to write a few lines along with mine to Dr. Doddridge, informing him where to find you, that he may commit his answer to your care.

"And now, dear Sir, with affectionate salutations to your family, my whole self wishes you a most hearty farewell."

The ardent and active mind of Mr. Davies entered with a lively interest into the concerns of his country. Her prosperity and honour, her sufferings and her wrongs, he regarded as his own. During that gloomy period when the French and Indians were ravaging the frontiers of Virginia, and when a general listlessness and inactivity seemed to have seized the people, he exerted all his faculties to rouse a spirit of resistance. The sermons, which he preached for this purpose, exhibit him to great advantage as a *Christian patriot*.

(To be continued.)

MRS. ANNE STEELE.

THE writings of this amiable and excellent lady have endeared her memory to every pious Christian, who has read them. Her Hymns, selected by Dr. Belknap, are among the best in his Collection. There are many others in her "*Miscellaneous Pieces*," of equal excellence, not generally known in this country, with which we shall occasionally enrich the poetic department of the Panoplist. We feel confident that we shall gratify our readers by presenting them with the following biographical account of Mrs. Steele, drawn up by Dr. EVANS of Bristol, and prefixed to a volume of her *Miscellaneous Pieces*.

EDITORS.

THE father of Mrs. Steele was a dissenting minister, a man of primitive piety, the strictest integrity and benevolence, and the most amiable simplicity of manners. He was for many years the affectionate and faithful pastor of an affectionate congregation at Broughton in Hampshire, where he lived all his days greatly beloved, and died universally lamented. Mrs. Anne Steele, his eldest daughter, discovered in early life her love of the muses, and often entertained her friends with the truly poetical and pious productions of her pen: but it was not without extreme reluctance she was prevailed on to submit any of them to the public eye. It was her infelicity, as it has been of many of her kindred spirits, to have a capacious soaring mind enclosed in a very weak and languid body. Her health was never firm, but the death of her honoured father, to whom she was united by the strongest ties of affectionate duty and gratitude, gave such a shock to her feeble frame, that she never entirely recovered it, though she survived him some years.

Her state of mind upon that awful occasion will best be conceived from the following affecting description of it by herself.

Still bleeds the deep, deep wound!
—Where is the friend
To pour with tender, kind, indulgent
hand,
The lenient balm of comfort on my
heart?
Alas, that friend is gone!—Ye angels
say,
Who bore him raptur'd to your blest
abode?
Can ought on earth compensate for
my loss?
Ah, no! the world is poor, and what
am I?

A helpless, solitary worm, that creeps
 Complaining on the earth! Yet e'en
 to worms
 The care of Heaven extends, and can
 I doubt
 If that indulgent care extends to me?
 Father of mercies, trembling at thy
 feet,
 Give me to vent the heart oppressing
 grief,
 And ask for comfort! Can I ask in
 vain
 Of him whose name is Love? But O
 the boon
 My craving wishes ask is large
 indeed!
 Yet less will leave me wretched.
 Gracious God,
 Give me to say without a rising doubt,
 "Thou art my Father"—thy paternal
 love
 Alone can cheer my soul, thy kind
 compassion,
 Can ease the load of heart oppressing
 grief.
 O may I know my Father pities me!
 And if he pities, sure he will support:
 What cannot love Omnipotent effect!
 Ah! now one tender, one endearing
 tie,
 That held me down to earth, death
 has torn off,
 And with it rent my heart-strings—
 bid me come
 To thee my refuge; prostrate at thy
 feet,
 O bid me say, with faith and humble
 hope,
 Heal, gracious Father, heal my
 bleeding heart:
 Thy healing hand alone can bring
 relief
 For woes like mine; can bring what
 most I want,
 An humble resignation to thy will.
 How hard the lesson! yet it must be
 learnt,
 With full consent to say, "Thy will
 be done."

As the life of Mrs. Steele was for the most part a life of retirement in the peaceful village where she began and ended her days, it cannot be expected to furnish such a variety of incidents as arise in the history of those, who have moved in circles of

greater activity. The duties of friendship and religion occupied her time, and the pleasures of both constituted her delight. Her heart was apt to feel too often to a degree too painful for her own felicity, but always with the most tender and generous sympathies for her friends. Yet united with this exquisite sensibility she possessed a native cheerfulness of disposition, which not even the uncommon and agonizing pains she endured in the latter part of her life could deprive her of. In every short interval of abated sufferings, she would, in a variety of ways, as well as by her enlivening conversation, give pleasure to all around her. Her life was a life of unaffected humility, warm benevolence, sincere friendship and genuine devotion. A life which is not easy truly to describe, or faithfully to imitate.

Having been confined to her chamber some years before her death, she had long waited with Christian dignity for the awful hour of her departure. She often spoke, not merely with tranquillity, but joy of her decease. When the interesting hour came, she welcomed its arrival, and though her feeble body was excruciated with pain, her mind was perfectly serene. She uttered not a murmuring word, but was all resignation, peace, and holy joy. She took the most affectionate leave of her weeping friends around her, and at length, the happy moment of her dismissal arriving, she closed her eyes, and with these animating words on her dying lips, *I know that my Redeemer liveth*, gently fell asleep in Jesus.

Her excellent writings, by which though dead she still speaketh, and which are the faithful counterpart of her amiable mind, exhibit to us the fairest picture of the original. The following lines are inscribed on her tomb.—

Silent the lyre, and dumb the tuneful tongue
That sung on earth her great Redeemer's praise;
But now in heaven she joins the angelic song,
In more harmonious, more exalted lays.

Religious Communications.

THE DIVINITY OF THE GOSPEL, PROVED FROM THE EXAMPLE OF ITS AUTHOR.

THE miracles, which Jesus performed, demonstrate his heavenly mission. But had he wrought no miracles at all, his holy and blameless life would have been a proof, that he came from God, and taught the way of God in truth. No impostor ever lived in the manner in which he lived. Impostors always have some selfish, worldly design at heart; and though they may teach many useful truths, and may inculcate many excellent precepts, and may seem to practise some specious virtues, yet governed by their favourite object, they run into many inconsistencies of conduct, which betray their pride, avarice and ambition. They never support a uniformly virtuous character. They may for a while deceive the simple and credulous; but their folly and hypocrisy will, sooner or later, be manifest to the wise and discerning. By their fruits they will be known.

The character of Christ, from his first appearance to the close of his life, was the same; it was unexceptionably pure and

pious. His enemies, who were numerous, learned and subtle, watched him with jealous and envious eyes; and though they used every artifice to ensnare and embarrass him, they could never convict him of sin. Their enmity to him arose, not from any fault, which they could find in him, but from his freedom in reproving their faults.

Enthusiasts may sometimes, from the warmth of natural passion, fancy themselves inspired, and may teach and practise irrational and absurd things under an impression, that these things are dictated to them by the Spirit of God. But in Christ there never was the remotest appearance of enthusiasm. We see in him no extravagance, no irregularity, or excess. His piety was warm, but calm; his temper was feeling, but serene; his devotions were frequent, but not ostentatious; his virtue was strict, but not austere; his teaching was affectionate, but rational; he inculcated the observance of instituted forms, but always made them subservient to justice, mercy and the love of God.

Such a man as this could not be an impostor. One, who had

not a good heart, could not live as he lived. One, who had a good heart, would not pretend to a mission from God, when he knew, he had no such mission, but spake merely of himself.

If then we believe, that there was such a person as Jesus Christ, and that he really sustained that holy and blameless character, which is ascribed to him, we must believe, that his gospel is divine, and that the religion, which it contains, is true and important. They, who profess to believe, that there was such a man, and yet disbelieve his divine authority, and heavenly mission, most palpably contradict themselves; for such a man would never have claimed an authority, and assumed a character, which did not belong to him.

An infidel will ask; "How do we know, that he was so perfect a man? May not this high character be a fiction of his disciples, who have written the memoirs of his life?" It must then be supposed, that his disciples were dishonest and wicked men. And would men of corrupt hearts and vile intentions have ascribed to their master a character, which must condemn themselves? The disciples of an impostor will always exhibit the example and doctrine of their master, in a manner, which tolerates their own vices. They will make him teach and practise a religion lax in those points, in which they wish for indulgence. Yea, is it supposable that wicked men; men, who were in heart utter strangers to true religion; (and such the disciples of Christ were, if they were deceivers and liars;) I ask, Is it supposable, that

they could conceive and draw such a pure, consistent and exalted character, as they have ascribed to Christ, if they had never seen it? The disciples of Socrates, and the followers of Mahomet have given their respective masters no such character: and yet their zeal for and attachment to their cause certainly would have induced them to say as much, as truth could justify, or their own imagination could suggest. It was not in their power to frame such a character, as is given of Christ, for such a character had never existed in their minds. They had never seen or heard of the like. What the disciples of Jesus saw & heard, that they have declared; for if they had not seen or heard it, they could not have declared it; nor would it have come into their imagination.

They appear to be men of honesty and candour. In their histories they freely relate their own and each other's faults, their weakness, unbelief, dulness of apprehension, mistake of the prophecies, ambition of preferment, expectation of a worldly kingdom, the treachery of one in betraying their Master, the falsehood of another in denying him, the cowardice of all in forsaking him at the time of his crucifixion. If they had seen any faults in him, would they not as readily have related these, as their own and each other's faults? The candour, with which they have written, shews, that they were honest and faithful historians, and that the character, which they have given of Jesus, is perfectly just. In short, it shews, that as his enemies, who malignantly watched him, could

find no fault in him, so his friends, who were intimately conversant with him, knew of none. Therefore, from the example of Christ recorded by the Evangelists, we have full evidence, that the religion of the gospel is divine.

Christ has left us an example, not only that we should believe in him, but also that we should follow his steps. If the same mind be in us, as was in him, we have a witness in ourselves, that his gospel is divine, and that we are interested in the salvation which it reveals.

THEOPHILUS.

JESUS, SAVING HIS PEOPLE FROM THEIR SINS.

THE wonderful personage, on whose character and work, the writer of this paper has turned his thoughts, is that *Seed of the woman*, which was to *bruise the serpent's head*. He is "the true light which lighteth every man that cometh into the world." To reveal this Jesus is the grand scope of the Holy Scriptures. To him pointed all the sacrifices under the Mosaic dispensation; and of him spake all the prophets, from the patriarchs to John the Baptist. The inspired penmen of the various books, composing the New Testament, have also one great object in view, which is to unfold the character, illustrate the doctrines, and make known the kingdom of Jesus. Were we to exclude Jesus Christ and his kingdom from the Holy Scriptures, we should render every part of them uninteresting and unmeaning.

This wonderful personage, though born and brought up in

the family of an obscure man, and though he assumed no earthly pomp, was infinitely greater than the greatest king that ever flourished in this world. He was *God manifest in the flesh*. As *God*, he is equal with the Father, possessing all the divine perfections. He is eternal, omniscient, infinite in power, and perfect in goodness. As *man*, he possessed powers and faculties, which were derived and limited. As *man*, he was the descendant of David, and never had existence, until he was born of the virgin Mary. Viewed in the mysterious character of *God-Man*, he is David's Lord, and, at the same time, David's Son. To this two-fold character he evidently referred, in the following remarkable words, recorded in the Revelation of John; *I am the Root and the Offspring of David*.

THE WORD OF GOD, or the second person in the Trinity, being thus made flesh, had power to lay down his life, as a sacrifice for sin, and he had power to take it again, that he might become, as he is declared to be, the *resurrection and the life*. By the angel who announced to Mary, and afterwards to Joseph his birth, it was foretold that he should be called Jesus, a name peculiarly expressive of his glorious and divine person, and of the great work, which he came into the world to perform. The word *Jesus*, means a *Saviour*. It is the same as Joshua, who was an eminent type of Christ. The incarnate God, or the great Mediator, was thus called, because it was to be his office and work to *save his people from their sins*.

This divine Saviour is to be considered, as the Father of the

spirits of all men, because it is expressly declared in the Holy Scriptures, that "all things were made by him." But, though all men are Christ's by creation and preservation; yet they are not all his by covenant and adoption. By his people in the restricted sense in which they are spoken of by the inspired writers, we are to understand that part of the fallen race of Adam, which was given to Christ in the covenant of redemption. Some, who were given to him by the Father, have long since finished their mortal race, and are now in heaven, liberated from all sin, and, in ceaseless anthems, praising God and the Lamb. Others are now dwelling in the flesh, subject to labour and toil, and struggling against foes without and foes within. A far greater number, we have reason to believe, are yet unborn, and are reserved as future trophies of the victorious grace of the incarnate God.

Before the Lord Jesus will have done with this world, he will renew by his grace, and call into his kingdom, the whole of this chosen number, from all nations and languages. They will then be known to be his people, "his jewels," in distinction from the rest of men, and he will "spare them, as a man spareth his own son that serveth him." He is now, as he has been for many ages, *sealing* them, and he will shortly make it manifest, that he "knows them that are his." He will say to the Father, "I have manifested thy name unto the men which thou gavest me out of the world; thine they were, and thou gavest them me, and they have kept thy word."

One part of his work, as the Saviour of his people, is to deliver them from the *punishment* of their sins. No language can describe the greatness of the evil to which sin exposes those who commit it. To be a sinner is to be a transgressor of that law, which threatens eternal death, and which knows no mercy. The sinner, therefore, viewed out of Christ, as he must be while he remains in unbelief, is in a ruined, helpless state. He is represented in the word of God to be a lost creature. No created arm can rescue him from eternal punishment, nor give a ransom which will meliorate, in the least, his condition. They, who are given to Christ, are by nature, like all other men, in this ruined state. But, he has come to save them from the punishment to which their sins expose them. To effect this great and important work, he gave his own life a ransom. He died in their stead. It is true, there is efficacy enough in his blood to atone for the sins of the *whole world*; and the finally impenitent will be condemned, in the great day, for rejecting mercy, freely offered to them, through his mediation. But, meritorious and extensive as is the atonement, it will eventually benefit none who are not united to Christ. The unbelieving and incorrigible it will not save from the punishment of their sins. On the contrary, it will be a mean of greatly aggravating their condemnation, and will, in fact, be to them a "savour of death unto death." Widely different from this are the condition and prospects of believers. Though their sins are numerous and aggravated

beyond all description, yet they are pardoned for Christ's sake, and through him, they will be saved from deserved wrath. They will experience the worth of Christ as a *Saviour*. Reflecting, as they now often do, on the demerit of sin, and the punishment threatened to sinners in the divine law, they are led to exclaim in the language of the evangelical prophet; "Who among us shall dwell with the devouring fire? Who among us shall dwell with everlasting burnings?" From such a punishment, yea from everlasting burnings, Jesus came to save his people. The language of the gospel is, "He that believeth on the Son hath everlasting life." "There is now no condemnation to them that are in Christ Jesus." From these Scriptures, however, we are not to infer, that since Christ has come, the law is abated, either in its requirements, or in its penalty. The law stands in full force. Christ did not come to destroy, but to fulfil it. He took on him the iniquities of us all, and by offering his own precious life a sacrifice for sin, he became the end of the law for righteousness to every one that believeth."

Another part of the work of Jesus is to save his people from the *love* and *dominion* of sin. All men are by nature in bondage to their vile affections. They are bound with a chain, which is so strong, that no created arm can break it; and this chain is their *unconquerable love* of sin. Though sin destroys all their present peace, and brings a dark, impenetrable cloud over all their future prospects, yet they roll it as a sweet morsel under their

tongues. It renders them deaf to all that can be said of the wretchedness of the wicked in hell, on the one hand, and of the blessedness of the righteous in glory on the other. While in this state all their actions are defiled, and are so far from recommending them to the favour of God, that they are an abomination in his sight. They are restless and unhappy in every condition, and are continually "treasuring up wrath against the day of wrath." This is a faint representation of what it is to be under the dominion of sin, and to be chained down in unbelief. Who can name any kind of bondage that is so unfriendly to peace, and so destructive in its nature as this? From this bondage the Lord Jesus saves his people. He can do that which no created arm could effect. He can speak the word, and they, who are *dead in sin*, will hear his voice, and come out of their bondage. To this salvation from the dominion of sin the Saviour referred in his conference with the Jews, John viii. He said to them, "The truth shall make you free." They, not understanding him, answered, "We be Abraham's seed, and were never in bondage to any man; how sayest thou, Ye shall be made free? Jesus answered them; Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin. If the Son, therefore, shall make you free, ye shall be free indeed."

In effecting this deliverance, so happy in its consequences, Christ acts as a physician. He heals the maladies of the soul, and gives spiritual life, where before reigned spiritual death.

This is a work, which is consequent on the atonement; but no less essential; a work which the Saviour performs by the agency of the Holy Spirit, whom he sends from the Father.

When the eyes of men are thus opened by the Holy Spirit, they behold wondrous things in the law and in the gospel. Convinced of the turpitude of sin, they condemn themselves, and lie low before God. They wonder at their former stupidity and blindness, and feel as if they could not do or say enough to mortify themselves, at the footstool of Him, on whose authority they have trampled, and who, they are conscious, has pondered all their steps. Were they before addicted to bad habits? Were they enslaved by the love of the world, or by their corrupt appetites and passions? They now feel themselves in a measure liberated. Jesus has come, by the influences of the Holy Spirit, and made them free. They are willing to part with sins, which once appeared as dear to them, as a right hand, or a right eye. Did they before view all religious duties as a weariness? They now have been taught, that in keeping God's commandments there is great reward. Never have they more enjoyment than when they can be doing something, which they trust, will promote the honour of God.

Although imperfection will be found in Christ's people, as long as they dwell in the flesh, yet they have an assured hope, that after they have finished their warfare on earth, he will raise them to a state of perfect holiness and happiness. The work which he began in their hearts in regener-

ation, he has engaged to carry on, until they are ripened for glory. Having "come out of great tribulation," occasioned by the wickedness of the world, and the remaining corruption of their own hearts, and having "washed their robes, and made them white in the blood of the Lamb," they will be "before the throne of God, and serve him day and night in his temple; and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb, which is in the midst of the throne, shall feed them, and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes." H.

ON INFIDELITY.

IN noticing the moral evils of the present day, we may with peculiar propriety direct our attention to *Infidelity*, or a speculative disbelief and rejection of divine revelation. No other history was ever so fully attested, as the gospel; and no other system of doctrines and morals ever exhibited such clear intrinsic evidences of a divine original. Considering that it is a system so admirably calculated to promote civil, social, and personal happiness in this life, as well as to train up creatures, formed for immortality, in a course of preparation for a state of everlasting felicity hereafter; one would think that a fair proposal of it to the understanding would be alone sufficient to induce mankind to receive it. But experience has taught the con-

trary. There have been some in every age, who have taken unwearied pains to oppose and discredit divine revelation ; but at no former period has either their number, their influence, or their assurance of success, been so considerable, as in the present day.

The late revolution in France, conducted avowedly on the principles of universal *skepticism*, if not of absolute *atheism*, has had a tendency to render infidelity more popular. It is not to be doubted, that the secret influence of such demoralizing principles has been much more extensive, than their open avowal. As the truly virtuous man loves religion, and chooses wisdom's ways for their pleasantness, as well as for the peace, which they afford, he feels a disposition candidly to examine the evidences of Christianity, and is well pleased with the thought of finding it true ; on the other hand, as the vicious man has an inward dislike to religious restraints ; he is disposed to listen with partiality to whatever tends to weaken or invalidate the testimony in its favour. It is not to be doubted, that in this way, a sense of moral obligation is often greatly weakened, and in some instances nearly destroyed, although the pernicious maxims of infidelity are not openly espoused. When it is but barely suggested to a person, predisposed to free himself from religious restraints, and to stifle the painful remonstrances of conscience, that such and such eminent men, men of great literary endowments, statesmen, and philosophers, disbelieved revelation, and esteemed and treated Christiani-

ty, as a fable ; it is natural to lend a favourable ear to that, which he wishes to find true. In proportion as arguments are palatable, they will appear plausible. The moral principle is weakened, the probable success of the gospel is marred, and the way prepared for his becoming a thorough infidel.

Temptations of this kind are at this day numerous, and many have listened to them with too much partiality ; and while books, calculated to instil the fatal poison, circulate freely, and are read with avidity, what can we reasonably expect, but a gradual, if not a rapid increase of infidelity ? For, although real Christians, who love the duties, and have tasted the comforts of vital religion, are in little danger from such writers, as Boulanger, Thomas Paine, &c. and rather turn with horror from their blasphemy ; yet, as evil men and seducers are evidently, at this day, waxing worse and worse, deceiving and being deceived ; as it is natural for one, who has been deceived himself, to wish to deceive others ; and as there are always some to be found, ready to swallow the pernicious bait ; the scheme becomes fatally successful. Doubtless one reason of this rapid success is, that infidelity usually begins rather in the heart, than in the head. The heavenly and spiritual doctrines, and the holy precepts of the gospel, are in the first place disrelished and disliked, because contrary to those corrupt inclinations, which cannot brook restraint ; and, that conscience may give no disturbance, while violating the precepts of religion, its evidences are called in ques-

tion, disputed, and denied. But the proofs of our holy religion have hitherto always brightened by opposition. In the most virulent attacks, which have been made upon Christianity from time to time, it has in the issue constantly appeared, like gold tried in the furnace. This will be the result of the late and present attacks. The religion of Jesus carries its own evidences. Had man been the framer of the system, the complexion of it would have been totally different. It has hitherto prevailed in spite of the fiercest opposition, and it will prevail, until the stone, cut out of the mountain without hands, shall become great, and fill the whole earth.

The evidences of Christianity need not now be particularly considered. I will only remark, that if the Christian religion be a forgery, it must be one, which has been effected by the worst of men, for the worst of purposes; under the influence of some very powerful, though corrupt motives. But to suppose that the most benevolent system ever devised and published to the world, a system every way calculated to promote civil, social, and individual happiness in this world, as well as to open the prospect of a glorious immortality hereafter, owed its origin to a combination of the worst of men for the worst of purposes, and acting under the influence of the basest of motives; not only without any of those incitements, derived from the prospect of riches and honour, which have frequently great influence on the human mind and conduct, but in direct opposition to every such inducement, and with a

certain prospect of poverty, disgrace, and dishonour, and even of death itself in the most cruel forms; and, if they believed an hereafter, in expectation of future misery; is a supposition so extravagant, that to admit it would require a degree of faith, or rather of blind credulity, infinitely stronger, than is requisite for the belief of any of the supposed mysterious, or improbable doctrines of Christianity.

Of late the opposition to Christianity has been conducted by appeals to the passions, rather than to the reason of mankind. One popular topic, much insisted on by the enemies of revelation, in order to invalidate its evidences, has been to charge Christianity, as being the cause of all the wars, by which the world has been ravaged. This topic has been abundantly urged by almost every infidel writer from Voltaire down to the meanest scribbler in the cause of impiety. Could we give full credit to their assertions, we must believe that, if Christianity, and with it all pretences to revealed religion, were discarded, as useless and pernicious, and reason set up, as the only universal guide in all matters of religion and morality, all mankind would quickly be united, as a band of brothers, and a reign of peace, benevolence and harmony would soon universally prevail throughout the world. How fluently have the French philosophers, from time to time, declaimed on this topic? The deluded nation, listening to the syren song, has proceeded to make the fatal experiment; Christianity has been formally and publicly renounced. The Bible has been, in some places,

burnt with every circumstance of malicious contempt, and Reason has been set up, as the only guide, and even appealed to, as a species of divinity. But what have been the consequences? Have the promised halcyon days of peace returned? Have we not rather witnessed the entire dissolution of every moral principle, the most unbounded licentiousness, the most open avowal of bribery and corruption, and such a series of inhuman murders, or rather of promiscuous butcheries, as have had no parallel from the days of Nero, to the present time; accompanied too with a lawless thirst of dominion, which has not been equalled in any civilized nation?

Many wars have been in the world, it is true, ostensibly on account of religion, but really for the want of it. But, in order to substantiate the charge against Christianity, as being the principal cause of wars throughout the world, it ought to be proved, that before its introduction mankind were troubled with no wars, and that those nations, which are ignorant of revelation, constantly enjoy the blessings of peace. To this kind of evidence the enemies of revelation will not appeal. The most stubborn facts stare them in the face. The gospel breathes nothing, but peace and love; and, wherever the spirit of it prevails, it will prove a check to the asperity of war. Notwithstanding the comparatively slender influence, which religion has had on the minds of mankind in general, it is an undoubted fact, that since the introduction of Christianity into the world, wars have been carried on with less barbarity

than formerly, and in modern times with less in those countries, called Christian, than where the benevolent principles of that religion are unknown. Notwithstanding all the fair pretences and promises of modern philosophers to the contrary, we find, that instead of that peace and harmony which had been so liberally promised, the renouncing of Christianity is attended with the revival of the ancient asperity of war in all its horrors.

But right or wrong, Christianity must be overthrown; and so self consistent are its opposers, who have raised the hue and cry against it, on account of its being the cause of cruelty, war, and bloodshed, that in the next breath, they accuse it of making its votaries mean spirited slaves, and cowards.

It is apparent, that in these observations infidelity is not considered as barely a speculative error of great magnitude, but as a moral evil, arguing a depraved heart. This will be more or less criminal, according to the degrees of light, and the several advantages, which people enjoy. In our country, particularly in New England, there is something to aggravate the guilt of rejecting Christianity, beyond what occurs in France. The French nation have long seen their national worship debased by superstition, and the simplicity of the gospel veiled by human invention. Many of their more enlightened characters have confounded these additions, which were the effect of superstition, with religion itself; and, while they saw the absurdity of the one, rejected both together with-

out any examination ; and upon these superstitious additions built the principal part of their arguments against Christianity itself. But in our country, where we have free access to the lively oracles, and the gospel is exhibited in a clear and convincing light, undebased by superstition, the guilt of rejecting it will be more aggravated. "You only have I known of all the families of the earth," saith God to Israel, "therefore will I punish you for all your iniquities."

T.

For the Panoplist.

MESSRS. EDITORS,

I HAVE read with considerable interest, the life of *Rev. William Tennent*. Among many uncommon incidents recorded in this account, one presents itself, which is thought to deserve particular inquiry.

When Mr. Tennent had the affliction to be indicted for perjury, and the time of his trial came, he is represented as having a very extraordinary confidence, that he should be acquitted ; which confidence induced him to proceed to trial, when he knew of very strong evidence to be produced against him, little or none in his favour, and in direct opposition to the united opinions and warm remonstrances of his counsel.

The weight of Mr. Tennent's piety and talents ought never to be thrown into the scale of error. I do not affirm, that this conduct of his was erroneous ; but, with a sincere desire to be informed, would humbly submit the following inquiries.

Mr. Tennent proceeded to trial, against all human probability of a right issue, on the ground of these considerations, "I know my innocence ; and that God, whose I am and whom I serve, will never suffer me to fall by these snares of the devil, or by the wicked machinations of his agents or servants."*

Now my inquiry is, how he could be confident of this. From Scripture and the perfections of God, the Christian has sure ground for believing, that God will do all things well, that he will restrain human wrath, whenever it is most fit that he should restrain it, and that he will interpose for the deliverance of his persecuted children, on all occasions, on which infinite wisdom and goodness dictate such interposition. He may therefore with confidence commit his ways to the Lord, in a prudent use of his own reason and of all lawful means for his security. But it could not, without immediate revelation, be certainly known, that the contemplated trial was an occasion, on which the perfections of God would require him to interpose. God's ways are unsearchable ; he does, in his infinite wisdom, sometimes permit the wicked to prosper against the just. The God, whom *Stephen* served, "suffered him to fall by the snares of the devil, or by the wicked machinations of his agents or servants ;" and *Stephen's* Master, though he did always the things, which pleased his heavenly Father, was *by wicked hands crucified and slain*

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* *Panoplist*, July, 1806, page 61.

The indictment on which Jesus Christ was tried, was for blasphemy and sedition; the first of which was no less a charge, nor better supported, than was the alleged perjury of Mr. Tennent. Without recurring to these illustrious instances, *Mr. Anderson** might be mentioned, who was actually put in the pillory, on the same indictment.

Mr. Tennent's faith, if good, must have been supported on some ground; but what ground there could have been, it is not easy to see. Scripture ground, it is conceived, there could be none. Scripture assures us that God will do well, and that *all things shall work for good to them that love God*; but it no where tells us, that they shall not be pilloried, stoned, sawn asunder, or crucified.

But it will be said, that the event proved the faith of Mr. Tennent to be well grounded. I answer, the event proved no such thing. The providence of God was indeed very visible in the issue; but this proved nothing, as to the propriety of going to trial, under the circumstances which we have noticed. I may be persuaded that a large quantity of wine will recover my friend from a fever; and may administer wine contrary to all prudence, and the best medical advice. My friend may recover; but will this prove the prudence of my conduct? Another person has a fever; and, influenced by the same confidence, which no remonstrances will shake or diminish, I give him wine. The patient dies! Now my faith was just as good in one case as in the other. A rash ac-

* See Panoplist, for July, p. 60.

tion is sometimes attended with good consequences; a prudent action is sometimes accompanied with bad.

The preceding remarks are made with much deference to the venerable personage to whose life they relate.

The same inquiries, which have been made concerning Mr. Tennent's confidence, will apply to the confidence of some persons concerning their temporal circumstances. Some persons, when engaging in a particular pursuit, have a strong confidence of success, though they acknowledge that all appearances are against them. "I have an unshaken faith," says such a person, "that God will never suffer me to be reduced to extreme poverty." Pray what supports such a faith as this? We are bound to believe God's word and rest upon it. But where has God told us, that no good person shall become extremely poor? Was not Job poor? Was not Lazarus reduced to wretchedness and beggary? Was not Jesus Christ himself in such circumstances that he had not where to lay his head? How can I assure myself of future competency, or a freedom from extreme want, when some, the latchets of whose shoes, I am unworthy to stoop down and unloose, have actually experienced such want?

True confidence in God, it is conceived, does not lead men to believe, that he will do this particular thing for them, but only, in general, that he will do right. The language of a rational Christian is not, "I have faith to believe that God will always preserve me from worldly embarrassments;" it is this, "I know

not what God has in reserve, nor am I anxious : it is sufficient that he governs in perfect wisdom and goodness. If he bestow prosperity, I will rejoice : if he call me to suffering, by his gracious support, I will still exclaim, "*Even so, Father, for so it hath seemed good in thy sight.*"

LEIGHTON.

SURVEY OF NEW ENGLAND CHURCHES.

(Continued from p. 216.)

ANOTHER evil, which threatens the welfare of our churches, is *the neglect or abuse of catechetical instruction*. Catechising is one of the best and most approved methods of teaching children the principles of religion. No other method has ever been found so well adapted to the state of the youthful mind. Christian catechisms have been the successful means of conveying from one generation to another the saving knowledge of the gospel. The general neglect of this mode of instruction forebodes incalculable injury. A family is a seminary of church and state. Unless children are educated in the nurture and admonition of the Lord, they are likely to grow up in ignorance and vice. What, in a moral view, will distinguish them from the heathen, if they are left without gospel information? Every parent is obliged, by the express command of Scripture ; by the solemn vows which he makes, when he offers up his children in baptism ; and by those affections which tenderly bind him to their welfare, to instil into their minds the princi-

ples of Christian morality and piety. And as this is so important and difficult a duty, the individual members of the church, and the church, as a body, ought to do what in them lies to assist parents in discharging it. But through the inattention of parents and of churches to this great duty, there is little ground to expect that our youth will be a generation to seek the Lord.

But there is something more than bare neglect. An evil, formerly unknown in New England, has been lately introduced into the mode of catechising. It is obviously very desirable, that there be a *general uniformity* in the method of instructing youth. The importance of this must be felt by all who consider, that unity of faith among Christians is intimately connected with the honour of Christ and the prosperity of his church. It is to be expected, that the mode of instruction will have a powerful influence on the youthful mind. Children, who are instructed in the peculiar sentiments of Christianity, and see the happy effect of those sentiments exemplified in the lives of their parents, are under advantages to receive the most valuable impressions. They will be strongly guarded against the danger of licentious opinions, and, after they come to maturity of understanding, will be likely to embrace the truths of revelation. The earlier they are taught the principles of religion, the better will they ultimately understand them, the more perfectly remember them, and the more constantly and deeply feel their influence. How highly important, then, that the mode of juvenile instruction should

comprise the system of divine truth. And as there is, and can be, *only one such system*; as the particular method of stating it will probably produce such durable effects on the mind; and as it is so necessary to the harmony of believers and the peace of the church, that the same sentiments on religious subjects should generally prevail; it is evidently of much consequence, that there be a general uniformity in the mode of instruction. Religious education ought to rest on the same foundation, to proceed on the same principles, to be regulated by the same maxims. Now there is no way, in which this uniformity can be preserved so effectually, as by the general adoption of the same catechism for youth, and the same confession of faith in the churches.

But it is a question still to be considered, *what catechism shall be adopted?* This leads directly to an inquiry concerning the *essential properties of a good Christian catechism.*

On this subject it is a remark which *first* occurs, that a *Christian catechism ought to contain all the distinguishing doctrines of the gospel.* If the Christian revelation is designed to make known any truths not taught by the light of nature; to exhibit those truths should be a primary object of a Christian catechism. A philosophical catechism may properly be restricted to philosophical truth. A political catechism may extend no further than political principles. A catechism formed merely by the aid of unenlightened, unsanctified reason, we expect, will comprise those truths only, which unen-

lightened, unsanctified reason discovers. But a catechism, professedly constructed on Christian principles, and designed to instruct the rising age in the truths of the Christian religion, must be exceedingly defective, if it do not contain the peculiar doctrines revealed in the gospel. Suppose it is free from error, and contains much moral and religious truth. Yet, if it want those truths, which distinguish the *evangelical revelation*, it deserves not the title of a *Christian catechism.* It is indispensable in a Christian catechism, that it exhibit those views of God and his law, of the moral condition of man, of the character and work of the Redeemer, and of the method of salvation by grace, which compose the essence of the gospel, and make the Christian religion what it is.

Secondly. A Christian catechism ought to be composed in *plain, definite, precise language.* Being designed to convey instruction to people in general, it should be written in language which they can understand. Being designed to convey instruction on subjects, which are most weighty in themselves, and which it is of infinite importance that all should rightly apprehend, it should, in every part, be expressed *definitely, and with precision.* The words employed should be such, as will give a complete and exact idea of the truths under consideration; such, as will clearly mark their limits, so that they may be neither stretched to any excess, nor confounded with different sentiments. Every thing, in short, should be so expressed, that the

attentive, unprejudiced reader shall apprehend neither more nor less, than what is meant.

Thirdly. A Christian catechism ought to be of a *suitable length*. If it be too long, it will encumber the memory; if too short, it will want some material part.

Fourthly. If a catechism possess the above mentioned requisite qualities, *the longer it has been approved by the Christian world, the more highly should it be esteemed*. A catechism may be so constructed, as, on its first appearance, to meet the unqualified approbation of wise and good men, while at the same time it will not endure a thorough trial. Long experience often discovers defects, which were concealed from the most discerning eye. If, therefore, a catechism, in addition to other requisite properties, has been sanctioned by experience and derives authority from its antiquity, it is the more strongly recommended to our confidence.

Now let us examine, by these rules, *the Assembly's shorter catechism*, and see whether it is not a composition of superior merit. It seems, indeed, unnecessary to bestow encomiums on that, which so manifestly carries its own recommendation. "Gold needs no varnish, and diamonds no painting." Yet it may be useful, in these infected times, to recal the public attention to those excellencies of *the catechism*, for which it deserves the countenance of all who love the interest of evangelical truth, but for which we expect the enemies of the truth will endeavour to overwhelm it with infamy.

In the first place it is recom-

mended by *its fulness*. Of all human composures of such a moderate length, *the catechism* contains the most complete summary of Christian knowledge. In this we find, either more or less explicitly, all the great doctrines of our holy religion. There is scarcely one truth of importance, which is not here asserted. Those truths especially, which relate to salvation by Jesus Christ; those truths, which are the glory of the gospel, and constitute the main object of our faith and joy; those substantial truths, which tend savingly to enlighten our minds, and to purify our hearts and lives, are held forth in their divine beauty and glory. Although the catechism was composed more than a hundred and fifty years ago, it is remarkably accommodated to the present state of religion, and fitted to counteract the errors which now prevail in the world. By this means it conduces more to the necessary information of the people, than many large volumes on divinity.

Its language is plain, definite, and precise. Considering the mysterious nature of many gospel truths, and the ambiguity and sophistry, which have been artfully associated with theological expressions, we have reason to admire the perspicuity and precision of the catechism. It utters nothing in dark or unintelligible phrases. It leaves nothing indeterminate or doubtful. It cautiously shuns those intricate and metaphysical terms, which often perplex divinity, and furnish to the bulk of mankind perpetual occasion of division and strife.

Should it be objected against

the catechism, that *it is above the understanding of children*; we answer; the reason of this must be sought, not in the obscurity of the sentiments or expressions in the catechism, but in children's mental incapacity. No catechism can convey clear and adequate ideas to their minds before they are capable of receiving them. Still every one who well considers the nature of mankind, especially of children, will readily see, that it is both important and necessary to their intellectual and moral improvement, constantly to direct their attention to things above their reach, and lay in their retentive memories an early foundation for their knowledge and faith, when years shall mature their faculties.

As to the length of the catechism; it is a circumstance to be noticed with pious gratitude, that so many momentous truths are contained in so short a compass. It is of such a moderate length, that it may be often perused by all, and, with little labour, fully committed to memory.

The catechism is peculiarly recommended by the manner in which it was introduced, and by the testimony of long experience. It was, with great labour and fervent prayer, composed by an assembly of more than a hundred divines, eminent for extensive learning and Christian holiness. After being agreed upon by that large and respectable assembly, it was most seriously examined and approved by the general assembly of the church of Scotland. With such care was it received, as a directory for catechising. Its excellence has been more and more appar-

ent, the longer it has been used. It is believed, that no volume of human composure has been productive of so much good. What a distinguished instrument has it been of promoting among men the saving knowledge of divine things! What a precious seed planted in the youthful mind, yielding in their season the excellent fruits of wisdom and goodness! What a permanent treasure, abundantly enriching the church of God from generation to generation! The testimony of ages stamps it with unspeakable value. There is no composition of the kind, possessing so many recommendations; none which, in the most important respects, will bear comparison with this.

The *Assembly's shorter catechism*, therefore, is evidently entitled to the universal approbation of Christians; and, while no other of equal merit is offered, ought to be resolutely supported by ministers and churches, as a *directory for the instruction of the rising generation*.

The same rules, by which we determine the excellence of the Assembly's catechism, show that most of those catechisms, which are obtruded upon the world at this day, have little or nothing to recommend them. Their *novelty* may, indeed, be thought a recommendation. But this, on impartial inquiry, will be found a circumstance greatly to their disadvantage. Prudently to reform abuses and make valuable improvements is always a good work. But a *spirit of innovation*, which is justly accounted so hazardous in political affairs, is infinitely more hazardous in religion. He, that leads the way,

must be responsible for all the mischief, which he directly brings upon the church, and, in a measure, for all which will be occasioned by others following his example.*

If men would introduce a new catechism, it becomes them to present one, which deserves to be preferred before the *Assembly's*. Let us, then, examine the catechisms, which have been lately poured upon the land. What do we find, that entitles them to public regard? On almost every great subject of revelation, we meet either palpable error, studied ambiguity, or total silence. And it is often the case, that those divine truths, which seem to be held forth,

....

* It may be thought that some remarks, here made, are injurious to the character of the pious Dr. WATTS, who composed and published several catechisms for children; and his example may be urged, as justifying the conduct which we have taken the liberty to censure. But it will be found, on inquiry, that our remarks imply no censure of Dr. WATTS. He entertained the highest esteem for the *Assembly's Catechism*, and never meant that it should be superseded by any which he composed. His views are satisfactorily learned from the following quotations. He lays it down as his first rule for composing catechisms for children, "that different catechisms be composed for different ages and capacities, each of which should contain an abstract of Christianity, or a view of our whole religion in miniature. In the first of these all the questions should be as short, plain, and easy as possible, for young children; and others should be gradually more large and full, and enter a little further into the things of God, which they should learn according to their increasing age, and the growth of their understanding; and the last of them may be that comprehensive system of

are either half expressed, or distorted and misapplied. How great the inconsideration and rashness, if not the criminality of those, who endeavour to substitute, in the place of our excellent catechism, other models of instruction, which, comparably, have scarcely a shadow of excellence! How can we reflect upon it, without a mixture of grief and indignation, that so many covert, and so many open measures should take place, which have a direct tendency to create a disesteem and neglect of such an excellent *form of sound words*; particularly, that ministers of God's word should be so forward to supersede it entirely, when the cause of gospel truth

....

Christian religion, which is commonly called the *Assembly's Catechism*." Again, he says, "All that I presume to propose to my friends is, that the *Assembly's Catechism* might be put into the hands of children when they are grown up to twelve or thirteen years of age, or more, and that there might be some shorter and easier forms of instruction provided for young children, to lay the foundation of the knowledge of religion in their tender minds, and to train them up by degrees till they are capable of using the *Assembly's Catechism* with understanding and judgment." The plan of instruction proposed by Dr. WATTS, is deemed worthy of high regard. But let it be well considered, how different his design was from the design of others, who pretend to imitate his example. He viewed the *Assembly's Catechism* as holding the highest place in the best scheme of catechetical instruction. He had no idea of doing anything to set it aside, or to sink its credit; but wished that it might be used, after some easier forms, to *perfect the religious education of children*. How different the object of those, who wish, either gradually, or at once, to *exclude* it from the scheme of religious education.

requires them to use the most diligent means to restore its salutary influence, and to awaken the attention of parents and children to its all important contents. They may pretend a wish for an improved plan of religious education. But the methods adopted are sufficient to convince the attentive observer, that they are either governed by a desire to supplant that system of theology, which the reformed church has generally embraced, or, at least, are criminally indifferent respecting it.

Such are the circumstances of the present times, that we cannot help lamenting, as hostile to the religious improvement of the

young, and to the cause of the Redeemer, every attempt to sink that catechism, which was so piously composed and so cautiously introduced; which is characterized by such internal excellence; and is, besides, so extensively supported by the public authority of the church, and ratified by the uniform testimony of ages. Let the churches of God awake; let them *ask for the old way*, and walk in the *footsteps of the flock*; and let them always beware of men destitute of the truth, whose imposing arts and devious example would lead them into paths, where *fatal* danger lurks, and the SAVIOUR is not seen. PASTOR

Selections.

ORIGINAL LETTER BY REV. MR.
RICHARD BAXTER TO A PRODIGAL SON.

Sir,

THE many obligations laid upon me by the kindness of your parents, and the last request of your mother on your behalf, command me to make known my thoughts to you concerning your present and everlasting state.

I know the grace of God is free, and that many parents are in heaven, whose children are in hell; but yet, some respect the mercy of God hath to children for their parents' sake; which puts me in some hope of you; and, for myself, I cannot think of your mother, whose soul is now with God, without a strong affec-

tion to her offspring; which will not suffer me to see you perish in utter silence, and to forbear my admonition, how ungrateful soever it may prove to your corruption.

I have long inquired after your welfare; and, from the voice of Fame, I heard a very sad report of you: That you were quite given up to drinking, sporting, idle company and courses, in flat licentiousness, in your disobedience to your father, and to the grief of his heart; and that, as you were a child when you should have been a man, so now you grow worse than man or child; so that your father has purposed to marry, and disinherit you, that he might not leave his estate to such——. I was loath to credit this report; but made

further inquiry of some that I knew to be your friends, and all confirmed it; so that I am in great fears lest it be true.

Sir, believe it, these lines are not begun to you without tears. Alas! that the only son, the too much beloved darling of my dear deceased friend, should prove a wretch, an invincible neglecter of God and his salvation, and an heir of everlasting misery (without conversion!) Shall the soul of such an affectionate, careful mother see you in damnation? Shall the heart of a loving father, who looked for much of his earthly comfort in *you*, have his greatest earthly sorrow from you? Is it not sorrow enough to put him to part with half himself, but he must see his only son as lost and dead while he is alive?

Sir, if you cannot feel words, you shall shortly have that which will make you feel. What! is your heart become a stone? Have you so lately seen the face of death in a deceased mother, and do you no better bethink you of your own? I beseech you for the sake of her that charged you by her last word to you, to be ruled by me; nay, I beseech you, for the sake of God and of your soul, that you would take these lines a little into your private serious thoughts, if you know how to be serious; and that you will not proceed any further in your folly, till you can tell how to answer the question which I shall now put to you.

Sir, what do you think on? Do you not believe that the infinite God beholdeth you, and that you live in his presence? Is God's presence nothing to you? Are you affected with nothing

but what you see? Do you live only by sense, and not by faith? *Say* not so, without an acknowledgment of brutishness; *do* not so, unless you will disown your manhood.

I beseech you, tell me, do you ever think of dying, and of what follows? If not, what shift do you make to overcome your wit, so far as to forget it? If you do, what shift make you to overcome your wit and sense itself so far as to disregard it? Can your guilty soul endure the terrors of an offended Majesty? Is it nothing to be condemned by the most holy God to everlasting torments?

Sir, you had best bethink you quickly whom you have to do with. It is not only an earthly father that you offend, but you are a creature and a subject of eternal Majesty. You owe him your highest love and obedience. He will make you know yourself, and know your Maker, and know his laws, and know your duty, or he will make you howl in endless misery for it. You may make bold with a man like yourself; but be not too bold with the consuming fire. The sun is darkness in comparison of his glory; the heavens and earth are but as an hand breadth, in comparison of his infiniteness. Thousands and ten thousands of glorious angels are praising HIM, while such a thing as you are slighting, forgetting and disobeying HIM. And do you think he will long put up with this at your hands? If you dare take your Prince by the throat, if you dare play with a raging hungry lion, yet do not play with the wrath of God. If you dare

venture on fire or water, yet learn more wit than to venture on hell-fire.

Do you think these are but empty words? Believe you not a life to come? If you do not, your unbelief shall not procure your escape: but experience shall convince you, and make you, in despite of you, believe or confess that there is an endless life that you should have provided for. If you do believe it, you are out of your wits, man, to believe one thing, and do another; to believe that you are near to heaven or hell, and yet make light of it!

O, Sir, it is but a few days that you have to take your fleshly pleasures in; but it is long and long indeed that you must suffer for it, if speedy sound conversion prevent it not. How many years must your flesh and bones lie in the earth, while your soul is paying dear for your wilfulness! And how many millions of years after must soul and body lie in hell! Will you take comfort in the remembrance of your present pleasures? Will it ease your torments, think you, to remember that once you had your will, and once you gratified your flesh?

Sir, deal plainly and not deceitfully with yourself. Are you considerably resolved to sell all your hopes of heaven for your pleasure? Are you resolved of it? Will you make so mad a bargain? Will you venture upon hell for a little sensual delight? If this be your deliberate resolution, you be not worthy the name of a man, nor worthy to come into the company of men. If it be not, what mean you, to do it? The Governor and Judge

of the world hath told you, that "they that are after the flesh, do mind the things of the flesh; and they that are after the Spirit, the things of the Spirit:" that "to be carnally minded is death; that if ye live after the flesh ye shall die; that they who are in the flesh cannot please God; and that if any man have not the Spirit of Christ, he is none of his."

Sir, all these, and a hundred more such, are the true words of God, which I mind you of, that you may see who it is that you are so bold with, and what it is that you cast your soul on. Jest not with damnation. Harken not to the suggestions of your vain imagination, nor to the deceitful words of prating sensualists, when you see the words of God against them. Remember who you are and where you stand. Though you are a gentleman, you are but a lump of walking dirt, as to that bodily part which you pamper. You are continually in the hand of God. How afraid am I, lest I should ere long hear of your death, and so you should be past recovery in hell, and out of the reach of warnings and advice! and what a base dishonour is it to your understanding, that you should set so high an estimate on the sordid delights of your fleshly mind, as to cast away God and Christ, and heaven, and soul, and friends, and credit, and conscience, and all for them!

Why, Sir, is it really your judgment that your fleshly pleasures are worth all these? If it be, what a blind and sottish mind have you? I dare say and profess, that no man in Bedlam hath a greater error. If it be

not your judgment, will you go against your own judgment? Why, in this, you are far worse than any beast; for a beast hath no reason to rule his appetite, and so disobeyeth not his reason; but you have reason, if you will not stifle and bury it, but use it. What is it that you love so much better than God, than Christ, than heaven and all? Is it drink and play, and fleshly pleasure? Why a heathen, a Turk, a dog, a swine, hath his part in these as well as you. Take it not ill that I speak to you in so plain and homely a phrase. I tell you the day is even at hand, when your tongue shall confess that I spoke not half so ill of your way of folly as it doth deserve. You have read in Luke, (the sixteenth) of him that was tormented in hell, because he had his good things in this life, in gay clothing and delicious fare: and how much worse than this do you!

O, Sir, remember sin is deceitful, the flesh is base, the world is worthless, pleasures here are but short; but God is of infinite perfection; heaven is a certain durable possession; holiness is sweet and amiable; the life of godliness is clean, and safe, and pleasant.

I am loath to word with you any further; but address myself to you, in the grief of my heart, for your sin and misery, with these three important requests, which I entreat you, that you will not deny me.

First, That you will, patiently and considerately, read over and over this letter, which I write to you.

Secondly, That you will deliberately read over this treatise of conversion, which herewith I

send you; and as you go, examine your soul by it, and allow it your most sober solitary thoughts.

Thirdly, That you would presently, this night, betake yourself to God in prayer on your knees, and lament with tears your former folly, and earnestly beg his pardoning grace, and beseech him to give you a new, a holy, a mortified mind; and make this seriously your daily practice; and then, go to your father, and on your knees, confess your sin and disobedience, and beg his pardon, and promise unfeignedly to do so no more; and that from this day forward, you will take your fleshly disposition for the great and dangerous enemy of your soul; on the conquest of which your salvation lieth; and which you must study to subdue, and not to please. Read what Paul himself thought necessary, 1 Cor. ix. 25—27; and that you never more meddle with sports and recreations, or drink, or fleshly pleasures, but soberly and ordinally, and no more than is needful to fit you for the service of God; and that your care and business, and every day's work may be (when you have bewailed your youthful folly) to do God all the service that you can, and make ready for your appearing before the Lord; and make sure of that everlasting glory, which you have forfeited.

Go not out of doors till you have examined yourself whether you go on your Master's business; and whether your work be such that you would be comfortably found in, if death shall call you before you come in again.

"One thing is needful," and all things else are toys. Choose the better part, which shall never be taken from you, Luke x. 42 ; hate such a disposition as hankers after sensual, brutish delights, and loveth pleasures more than God ; and had rather be at sports or drinking, than in his service ; and loves the company of merry jovial fools better than of them that fear the Lord, Psal. xv. 4 ; and had rather sport and talk away time, than spend it in preparing for eternal glory ; for if this be the present frame of your mind, as true as the word of God is true, you are dead in sin, and an heir of hell ; and cannot be saved, unless converting, saving grace, do make you a new creature, and give you a new heart, so that "old things pass away, and all things become new," with you, 2 Cor. v. 17.

Sir, I again beseech you to grant me these three requests that I have made to you. It would rejoice me much to hear of your conversion, as it grieves me to hear what you are, and fear what you will be. If you yield this much to God and me, you will have the everlasting comfort of it. If you will not, I do testify to your face, that it is not your fleshly pleasures, nor idle, delusory companions, nor your unbelief, stupidity, false imaginations, or childish folly, that shall save you from the burning wrath of God ; and I profess, I had rather be a toad than you. And let me add, the words of a dying mother, and the earnest requests of her and your yet surviving friend, shall witness against you before the Lord, and aggravate

that load that must be on your soul to all eternity.

Sir, nobody shall know from me what I write to you, if you keep it to yourself and amend ; and as long as no eye seeth it but your own, the plainest dealing, in so great a cause, can be no injury to you. But let me tell you, if you shall go on in folly, and turn not unto God, and live not in his fear, perhaps I may publish to the knowledge of the world the admonition, which I have given you, that it may appear, that if you were disobedient to a dying mother, yet, I was faithful to the last charge of a dying friend ; and if you durst abuse the Lord by sinning, so durst not I by letting you alone. But God forbid that you should put me to this ! I cannot, I will not yet give up my hope, that God hath mercy for a son of so many prayers and tears, which have been poured out for you by a saint now in heaven ; and which the Lord is witness are seconded with the tears of your surviving monitor, with which these lines were begun, and are now ending ; and which shall be followed with my prayers while God will give me a heart to pray, that you may presently prove a returning prodigal ; that both your earthly and heavenly Father may rejoice, and say, "This our son was dead, and is alive again ; was lost and is found." (Luke xv. 32.) I pray you read the whole chapter.

Sir, I remain an earnest desirer of your conversion and salvation,

RICHARD BAXTER.

Scotts' Mag.

MISCELLANIES.

FRAGMENTS.

AMONG many other charitable institutions in the city of Glasgow, Scotland, is "a neat, quiet, comfortable retreat for *old people*, which has this inscription over the gate.

"When this fabric was built, is uncertain; but in the year 1567, it was made an *Hospital for old people*. The fabric became ruinous in a great measure, and some parts uninhabitable. In the year 1726 the reparations were begun, and fifteen new rooms added by charitable donations, which will be supplied by old persons as the *revenue* is increased by *donations*. Three hundred pounds sterling entitles the donor to a presentation of a burgess, widow of a burgess, or child of a burgess, male or female; and 350*l.* sterling gives the donor a right to present any person whatsoever, not married nor under fifty years of age."

In this hospital each person has his own room, eleven feet by eight and a half, in which is a cupboard and window. These rooms open into a passage twelve feet and a half wide, at the end of which is a sitting room, for such as choose to associate together. A chaplain reads prayers morning and evening. There is a garden and other conveniences. They have roast meat three times a week, and boiled three times, and eleven bottles of good beer; coals, clothes and linen are also provided; but the allowance for washing is only sixpence a month. The circumstance of each person's having a window

at command was very agreeable to me, as I have often observed, and lately a *Norwich Hospital for old people* where many lodge in the same room, that the infirmity, or peevishness of one person has been the cause of half stifling the rest for the want of the admission of (that cordial of life) air.

Howard.

SEMINARIES of learning are the springs of society, which, as they flow, foul or pure, diffuse through successive generations *depravity* and *misery*, or on the contrary, virtue and happiness. On the bent given to our minds, as they open and expand, depends their subsequent fate; and on the general management of *education*, depend the honour and dignity of our species.

Dr. Price.

"It is the opinion of Dr. *Arbuthnot*, that renewing and cooling the air in a patient's room by opening the bed-curtains, door, and windows, in some cases letting it in by pipes, and in general the right management of air in the bed-chamber, is among the chief branches of regimen in inflammatory diseases, provided still that the intention of keeping up a due quantity of perspiration be not disappointed." And Dr. *Fordyce* adds, "By the officious and mistaken care of silly nurses in this respect, the disease is often increased and lengthened, or even proves fatal. Numberless indeed are the mischiefs, which arise from depriving the patient of cool air, the changing of which, so as to remove the putrid streams, is most of all necessary in putrid diseases." I

hope I shall be excused in adding, "In the beginning of putrid fevers (and many putrid fevers come upon full habit) the patient abhors, without knowing the reason, foods, which easily putrify, but pants after acid drinks and fruits, and such are allowed by some physicians, who follow nature. Oranges, lemons, citrons, grapes, peaches, currants, nectarines, are devoured with eagerness and gratitude. Can the distillery or the apothecary's shop boast of such cordials? It appears, then, on the whole, that the food, in a putrid fever, should consist of barley, rice, oatmeal, wheat bread, sago, salop mixed with wine, lemon, orange, citron, or chaddock juice, jellies made of currants, and other acescent fruits; and when broths are thought absolutely necessary, which probably seldom happens, they should be mixed with currant jellies, citron, lemons, and orange juices."

Dr. Fordyce on inflammatory fevers.

SOLON'S OPINION OF THE MORAL EFFECTS OF THE STAGE.

THIS great Athenian lawgiver, being present at the performance of a tragedy by Thespis, who may be called the father of the stage, asked him, when he had done, if he was not ashamed to tell so many lies before so great an assembly. Thespis answered, it was no great matter, if he spoke or acted in jest. To this Solon replied, striking the ground violently with his staff, "If we encourage such jesting as this, we shall quickly find it in our contracts."

ANECDOTES.

WE are informed of Dr. Marryat, that after he was somewhat advanced in youth, having a strong memory, he thought it his duty to make it a secret repository of the works of divine revelation.

Accordingly, "he treasured up," says one, "a larger portion of the Scriptures than, perhaps, any one besides, whom we have known, ever did. For there are some, who can assure us, they had the account immediately from himself, that he has committed to memory not a few whole books, both of the Old Testament and the New. When he mentioned this, he named distinctly, Job, Psalms, Proverbs, Ecclesiastes, Isaiah, and Jeremiah, with all the minor prophets: and every one of the epistles likewise in the New Testament, with the book of the Revelation. And that he might carefully retain the whole of what he had thus learnt, he declared, it was his practice to repeat them memoriter once a year. The special reason or motive, which he assigned for his entering upon this method, deserves a particular notice. He began it in the younger part of life, when, being under a deep sense of the evil of sin, and his mind sadly ignorant of God's ways of salvation by the righteousness of the glorious Messiah, or being in the dark as to his own personal interest in it, he was sorely distressed with fears, that hell must be his portion. At that time it was put into his heart, that, if he must go to hell, he would endeavour to carry with him as much of the word of God as pos-

sibly he could. And it seems to me to have been a secret latent principle of the fear and love of God that established him in this purpose. For it looks as if he desired to have a supply of scripture materials for his mind to work upon, choosing it should ever be employed in recollecting and reflecting upon those records, that thereby, if possible, it might be kept from blaspheming God, like the rest of the spirits in the infernal prison.

Buck's Anecdotes.

FREDERIC II.

"Frederic," says M. T. "divided his books into two classes, for study or for amusement. The second class, which was infinitely the most numerous, he read only once: the first was considerably less extensive, and was composed of books, which he wished to study and have recourse to from time to time during his life; these he took down, one after the other, in the order in which they stood, except when he wanted to verify, cite, or imitate, some passage. He had five libraries, all exactly alike, and containing the same books, ranged in the same order; one at Potsdam, a second at Sans Souci, a third at Berlin, a fourth at Charlottenburg, and a fifth at Breslaw. On removing to either of these places, he had only to make a note of the part of his subject at which he

left off, to pursue it without interruption on his arrival.

The following was an humorous cure for unclerical practices.

THE CURATE RELIEVED.

A violent Welch 'squire having taken offence at a poor curate, who employed his leisure hours in mending clocks and watches, applied to the bishop of St. Asaph, with a formal complaint against him for impiously carrying on a trade contrary to the statute. His lordship having heard the complaint, told the squire he might depend upon it that the strictest justice should be done in the case; accordingly the mechanic divine was sent for a few days after, when the bishop asked him, "How he dared to disgrace his diocese by becoming a mender of clocks and watches." The other, with all humility, answered, "To satisfy the wants of a wife and ten children." "That won't do with me," rejoined the prelate, "I'll inflict such a punishment upon you as shall make you leave off your pitiful trade, I promise you," and immediately calling in his secretary, ordered him to make out a presentation for the astonished curate to a living of at least one hundred and fifty pounds per annum.

Buck's Anecdotes.

Review of New Publications.

The Triumph of the Gospel. A sermon delivered before the New York Missionary Society, at their annual meeting, April 3, 1804. By JOHN H. LIVINGSTON, D. D. S. T. P. To which are added, an appendix, the annual report of the directors, and other papers relating to American Missions. New York, T. & J. Swords. pp. 97.

REV. xiv. 6, 7. *And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying, with a loud voice, fear God, and give glory to him; for the hour of his judgment is come; and worship him that made heaven, and earth, and the sea, and the fountains of waters.*

THE design of the sermon is, first, to ascertain the object of this prophecy; secondly, to investigate the period of its accomplishment.

With a view to the object of the prophecy, or the event predicted, the author gives this explanation of the text.

"That John foresaw a period, when a zealous ministry would arise in the midst of the churches, with a new and extraordinary spirit; a ministry singular in its views and exertions, and remarkable for its plans and success; a ministry which would arrest the public attention, and be a prelude to momentous changes in the church and in the world."

He gives the meaning of the prophecy still more particularly in the following paragraph;

"John saw in vision, that after a

lapse of time, a singular movement would commence, not in a solitary corner, but in the very midst of the churches; that the gospel, in its purity, would be sent to the most distant lands, and success crown the benevolent work. The ordinary exercise of the ministry.....was not the object of this vision. It was something beyond the common standard.... It was such preaching and such propagation of the gospel, as John never before contemplated. There was a magnitude in the plan, a concurrence of sentiment, a speed in the execution, a zeal in the efforts, and a prosperity in the enterprise, which distinguished this from all former periods. The event here described comprehends a series of causes and effects, a succession of means and ends, not to be completed in a day, or finished by a single exertion. It is represented as a permanent and growing work. It commences from small beginnings in the midst of the churches, but it proceeds, and will increase in going. There are no limits to the progress of the angel. From the time he begins to fly and preach, he will continue to fly and preach, until he has brought the everlasting gospel to all nations, and tongues, and kindred, and people in the earth. Hail, happy period! hail, cheering prospect! When will that blessed hour arrive? When will the angel commence his flight?"

This introduces the *second head*, under which the author discovers great ingenuity, and advances sentiments highly interesting to the Christian world.

"Prophecy," he observes, "is furnished, like history, with a chronological calendar; and the predictions, with respect to the time of their accomplishment, may be referred to three distinct classes. Some expressly specify the period when the thing foretold shall take place.... Other predictions do not specify any series of years from which a computation can proceed, but connect the event with something preceding or

subsequent. In such the key of explanation must be found in the order of events. To the third class belong those prophecies, in which no time is mentioned, and no order established, but other events are predicted, and declared to be co-existent."

Agreeably to this arrangement, the author concludes, that the prediction now under consideration belongs to the *second* class.

"To the *order* of the event," he observes, "we must be principally indebted for information. The vision before us is the second recorded in this chapter. Consistently with an established rule....the time when the angel will commence his preaching must be after what is intended by the first vision, and before the third. At some period between these two extremes this prophecy will be accomplished."

The object of the first vision is determined to be the great event, which is commonly called the REFORMATION, which happened in the beginning of the sixteenth century.

By *great Babylon* in the third vision

"Is indisputably intended the seat and dominion of that powerful adversary, who for many ages has encroached upon the prerogatives of Jesus Christ, and persecuted his faithful followers. The duration of this enemy is limited to twelve hundred and sixty prophetic years.... The latest date, which has been, or, indeed, can be fixed for his rise, extends his continuance to the year 1999; consequently his fall must, at farthest, be immediately before the year 2000, when the millennium will be fully introduced.

"Here then we have found two extremes, between which the prediction in question will be fulfilled. It must be *after the Reformation, and before the fall of antichrist*. The angel must begin his flight after the year 1500, and before the year 2000. This brings our inquiry within the space of five hundred years. These boundaries will be abridged, when we reflect that three hundred years

have elapsed since the Reformation, and nothing corresponding to the vision has yet been seen.....Great things were achieved at the Reformation. But this is *another* angel,...this foretells *another* preaching, vastly more enlarged and interesting in its consequences, than any thing, which happened then, or at any period since. It delineates an event, which, when estimated in all its concurring circumstances, cannot fail of establishing the conviction, that it is not yet fulfilled.....We are compelled, therefore, to look forward for the accomplishment; and are now reduced to the short remaining space of two hundred years.....At some period of time from, and including the present day, and before the close of two hundred years, the angel must begin to fly in the midst of the churches, and preach the everlasting gospel to all nations, and tongues, and kindred, and people in the earth.

"Thus far the prophecy, taken in its connexion and order, has assisted us in our calculation. We shall, perhaps, approach nearer, if we attend to some momentous events, which we know are to happen previously to the millennium, and, consequently, within two hundred years. If these be such, as will necessarily require considerable time, and if the event in question be inseparably connected with them, and stand foremost in the series, we may be enabled to form a rational conclusion of the probable season when this will commence.

"The events to which we allude are, the punishment of the nations, who aided antichrist in murdering the servants of God, the conversion of the Jews, the bringing in of the fulness of the Gentiles, and the fall of mystical Babylon."

The author mentions these events distinctly, and makes observations in order to assist us in forming a just estimate of the time required for their accomplishment.

"I. *The punishment of the nations, who aided antichrist in murdering the servants of God....* But, what conflicts, what revolutions, what risings of nations, who are to be the mutual exe-

cutioners of this terrible sentence, are here implied!

"2. *The Jews are to be converted....* The Jews will assuredly be converted, and with raptures of faith and love, hail the adorable Jesus, as the true Messiah....To their own land they will again return, and flourish there under a government adapted to their new and exalted condition. There they will constitute the centre, the most distinguished and dignified point, to which the whole Christian church will stand related. But to effect all this,...what instruction, what arrangements, what assistance from other nations, what journeyings, what concurring providences must here combine!

"3. *The fulness of the Gentiles* is to be brought into the church....But what means and ends, what causes and effects, what a train of events are comprised in the conversion of the world to the obedience of Christ! What prejudices must be conquered, what old foundations razed, what new structures erected!.....Should Pentecost seasons be frequently repeated, and the *work be cut short*, still a number of years must necessarily elapse in accomplishing this blessed purpose.

"4. *The destruction of antichrist.....* His destruction began at the Reformation, and will increase in the same degree in which the gospel is preached with success....Every thing that militates against revealed religion, and the worship of God the Redeemer, throughout the whole earth, shall be overthrown.

"What changes in the moral world, what revolutions in the civil, are impending! Attend to each of the enumerated articles; estimate their magnitude;....and then determine whether two hundred years are not a short space for the consummation of such events! And if the extensive propagation of the gospel is to precede the conversion of the Jews, the bringing in of the fulness of the Gentiles, and the destruction of antichrist, say, whether we may not indulge the expectation, that it will soon commence, if it be not already begun?

"With this conclusion, if, now, we compare existing facts; if we view

the missionary spirit, which has suddenly pervaded the churches, and estimate the efforts lately made, and still making, for sending the gospel to those, who know not the precious name of Jesus;....do we not discover a striking resemblance of what the vision describes? May we not exclaim, behold the angel! his flight is begun!"

This prediction, in our author's view, is comprised also under the *third* class of prophecies, and receives additional light from the rules of explication respecting *co-existing* events. *The hour of God's judgment* he considers, as the very hour when the angel begins to fly. God's judgment against the nations, who are chargeable with the murder of the saints, appears already begun. "What are the singular, what the desolating scenes, which have opened, and are still enlarging in prospect? Why are convulsed nations rising in a new and terrific form to exterminate each other?" By such questions the author expresses his apprehension, that God is now coming out of his place to judge the earth, and accordingly, that the angel is about to begin, if he has not already begun his flight. Here the investigation ends in the following manner.

"Let this suffice. You have attended to the prophecy, and estimated the period of its accomplishment. You have compared existing facts with the prediction, and drawn a conclusion. Do you now call, *Watchman, what of the night? Watchman, what of the night? The watchman saith, the morning cometh, and also the night.* Clouds and darkness still remain, and the gloom may even thicken at its close; but the rising dawn will soon dispel the shades, and shine more and more unto the perfect day. THE MORNING COMETH!"

From the numerous reflections

suggested by this subject, the author selects the following.

"1. *How mysterious are the ways of God....* The time which elapsed before the birth of the Messiah; the narrow boundaries within which the church was circumscribed during the dispensation of the Old Testament; the sufferings which overwhelmed her immediately after the primitive ages of Christianity; and the small progress of truth and righteousness for so many centuries to the present day, are all, to us, mysterious and inexplicable. What difficulties hold us in suspense! How many inquiries arise! If the everlasting gospel is to be preached to the whole world, why are the nations permitted to remain so long in ignorance and wickedness? If the heathen be given to the Lord Jesus, why doth he delay to take possession of them? Why a discrimination? Why?....*But, O man, who art thou that repliest against God?....*"

"2. The magnitude of this event next arrests our attention. Vast in its nature and consequences, it involves renovations in the moral world more extensive and stupendous, than any hitherto experienced; it implicates radical changes in the manners and customs of mankind, and even.... revolutions in the principles and administration of civil government, which surpass the power of anticipation....*When all nations receive the gospel; when men of every rank, from the least to the greatest, shall know the Lord,.....then all will be happy, individuals will be happy, society will be happy, and peace, joy, and holiness prevail throughout the whole world....* Alarmed at the prospect, infidels raise objections, and ridicule the hope of believers. *All things, say they, continue as they were from the beginning of the creation; and all things will forever so remain.* Nothing can produce the mighty change you Christians contemplate. You cherish fictions, chimeras, and dreams....*What! convince the ferocious followers of Mahomet, that their prophet was an impostor, their Alcoran a rhapsody! persuade the Chinese to abandon their ancient habits! induce the myriads in India to demolish their pagodas, and erect temples to Jesus Christ! curb the roving Tartars! elevate the*

grovelling Africans! or tame the savages of America! How can these things be? Not by human power or might, we reply. We know, more than infidels can inform us, of the stupendous heights and horrid abysses over which the promise has to pass; but none of these things move us....It is the work of God. This answers all questions; this silences every cavil. Are not all things possible with him that doth according to his will in the army of heaven and among the inhabitants of the earth?...."

The 3d reflection is on the certain accomplishment of the great event under consideration. After mentioning the present exertions in the churches, as the first stirrings for accomplishing that great end, the author breaks forth in the following animated, impressive manner:

"Eventful period! a time replete with occurrences of the highest importance to the world! Long lives for many generations have passed in uniform succession, and men have grown old without witnessing any remarkable deviation from the ordinary course of Providence. But now a new era is commencing. The close of the last, and the opening of the present century exhibit strange and astonishing things. Principles and achievements, revolutions and designs, events uncommon and portentous, in rapid succession, arrest our attention. Each year, each day is pregnant with something great, and all human calculations are set at defiance. The infidel, with his impious philosophy, stands aghast, and destitute of resources, with trembling forebodings, wonders how and where the perplexed scene will end; while the Christian, instructed by the word and spirit of his Saviour, calmly views the turning of the dreadful wheels, and knows which way they proceed. Strengthened by divine grace, he stands undaunted in the mighty commotion, and looks up, rejoicing that his prayers are heard, and that his redemption draweth nigh."

In the remaining part of the discourse, the author urges Christians, and especially mis-

sionary societies to ascend the prophetic mount, to enjoy the vast prospect laid open to their view, and to engage in strenuous, persevering exertions to propagate the gospel. The close is full of rapture.

"We wait in confidence for the full accomplishment of the promise, and participate gladly in the triumph of the gospel. What John saw in vision, we now behold an existing fact. We see another angel flying in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth. With fervent prayers, and raised affections we cordially bid him God speed. Go, welcome messenger of good tidings, bear the invaluable treasure to every nation, and kindred, and tongue, and people. Proclaim with a loud voice that the hour of his judgment is come; cry aloud, spare not, until the whole world shall learn to fear God, to give glory to him, and

worship him as their CREATOR and REDEEMER. Amen."

Such is the sermon, of which we think it useful to exhibit this particular review. Some parts of the discourse might, with advantage, have been abridged, particularly the illustration, page 10, 11, 12. An appendix of unusual length, made up of learned & very useful notes, closes this valuable pamphlet. The theme of this discourse is judiciously chosen; the division of the subject and the arrangement of the parts marked with natural simplicity and correct taste, and the whole is evidently executed by the hand of a master. But the highest encomium, which can be bestowed, is found in the impression, which the sermon has made on devout attentive minds.

Religious Intelligence.

The Twelfth General Meeting of the London Missionary Society, held May 14, 15, and 16, 1806.

"WHAT hath God wrought!" Is an exclamation, which has seldom been uttered with more sensibility than by the members of the Missionary Society at their successive meetings, and especially at their twelfth meeting; the particulars of which we have now the pleasure to record.

"What hath God wrought!" said our friends in 1795, when the measure of forming the Missionary Society was so unanimously adopted,—when the solemn vote was passed on the evening of September 21, "It is the opinion of this meeting, That the establishment of a society, for sending missionaries to the heathen, and unenlightened countries, is highly desirable,"—when the places chosen for the first public services were crowded with attentive hearers,—when about two hundred ministers

testified their cordial approbation of the design,—and when, in a few months, many thousand pounds flowed into the treasury of the society, then, again and again, did the pious exclamation proceed from a thousand tongues, "What hath God wrought!"

But surely there is now more abundant cause than there was eleven years ago, to admire the good hand of God in this matter. It is more than ever evident, that "the thing proceedeth from the Lord;" and that he deigns to accept and prove the ardent desires, the holy breathings, and the active exertions of his people, to diffuse the fragrant name of Jesus among those who never heard his fame, nor saw his glory. Every succeeding anniversary strengthens this confidence in God, this lively hope of his effectual blessing; and, to say the least, no preceding Anniversary more than the last. Of this, we believe, none could doubt who were present;—to other

Christian friends we can convey but a faint idea of the general impression by the following detail:—

On the evening of Tuesday, May 13, a considerable number of the ministers who had arrived in town, assembled at Haberdasher's Hall, when some arrangements were made respecting the public services of the following days.

On Wednesday morning, a great congregation was assembled at Surry Chapel, long before the time appointed for the commencement of the worship, and notwithstanding an incessant rain, which fell for several hours. Mr. Charles, a minister of the establishment, resident at Bala, in Merionethshire, Wales, preached a sermon from Isaiah x. 27, "And the yoke shall be destroyed, because of the anointing." The preacher considered the text as expressive of a distressing calamity, the bondage and slavery of sinners; and of the means of deliverance by Christ, the anointed Saviour.

In the evening the Rev. Mr. Bradley, of Manchester, delivered a discourse at the Tabernacle, which was exceedingly crowded, from Psalm lxxxiv. 20, "Have respect unto the covenant, for the dark places of the earth are full of the habitations of cruelty." After some general observations on the Psalm, the preacher shewed, by a detail of various particulars, that the Heathen countries are filled with cruelty,—that the great cause of this is moral darkness,—the interest the church of God feels in the state of the Heathen,—the way in which it should be expressed,—that God's covenant secures to the church success in undertaking missions to the Heathen.

On Thursday morning the Society held their General Meeting for the Annual Business at Haberdasher's Hall. Mr. J. A. Knight began with prayer. The Minutes of last Annual Meeting were read, together with the original Plan of the Institution. The Report of the Directors, containing an account of their proceedings during the last year, and the present state of the several missions undertaken by the Society, was read; and, we believe, afforded much satisfaction to the Members, of whom there was a more numerous attendance than on any former occasion. The Rev. Mr.

Hall, of Edinburgh, delivered an animated and impressive Address to the Society, exhorting them to perseverance in the good work, and suggesting many encouraging considerations to strengthen their hearts and hands.

On Thursday evening, Mr. Bogue preached on the appointed subject, from Rom. x. 1, "Brethren, my heart's desire and prayer to God for Israel is, that they might be saved." Mr. Bogue considered the state of the Jews in three periods, viz. of past excellence, present degradation, and future glory; the obligations under which we are laid to seek the conversion of the Jews, arising from the claims of gratitude, compassion, equity, justice, and benevolence:—the means to be adopted, in order to effect this object:—and some encouraging considerations by which the duty may be urged. Mr. Frey, one of the house of Israel, concluded the service by prayer.

On Friday morning, a large congregation assembled. Mr. Whittingham, of Everton (the successor of the memorable Mr. Berridge) delivered a discourse from Isaiah xi. 10, "And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek, and his rest shall be glorious." Mr. Whittingham considered the prophetic declaration concerning the Messiah, which the text contains,—the glorious effects arising from the full accomplishment of this prophecy; and he improved the subject by applying it to the design of the Missionary Society.

The pleasing solemnities of this Anniversary were concluded as usual, by a Sacramental Communion; to which the friends of the Society were admitted by tickets, previously distributed by the Ministers among the Stated Communicants, of various denominations of Christians: so anxious were many persons for accommodation, that they were seated in Sion Chapel nearly three hours before the time fixed for beginning. Much care was taken by dividing the whole area of this vast place into distinct compartments, marked with large figures, to facilitate the distribution of the elements by the ministers to the great assembly, and to avoid confusion as much as possible.

The whole area of this vast chapel being devoted to communicants, a far greater number than on any former occasion united in commemorating the dying love of that adorable Saviour, whose kingdom among men, it is the object of the Society to extend.

The liberality of the religious public has had another opportunity to manifest itself. It was supposed, last year, that the novelty of the measure of making collections, might occasion a larger sum than could afterwards be expected; but experience has now evinced that it was genuine philanthropy that opened the hearts and hands of our fellow Christians, so that about one third more was produced by the collections of the present year than of the past. The Directors of the Society derive no small encouragement from this circumstance; as it affords additional reason to hope that, however widely the operations of the Society may be extended, and consequently the expenditure increased, the liberality of the church of Christ will proportionally be enlarged. This circumstance, coupled with the great increase of Missionaries, who have consecrated their services to this object during the year past, enlivens every heart with the most cheerful hope, that the work of God among the Heathen will prosper yet more and more!

Ev. Mag.

RELIGIOUS TRACT SOCIETY, LONDON.

MAY 15, 1806, this Society held their seventh annual meeting at St. Paul's coffee-house, London, which was more numerously attended than any former one, and proved a meeting of peculiar interest, from the extended exertions and growing usefulness of that institution.

The zeal for the diffusion of divine truth, which induced the formation of this society, appears to increase in proportion as new objects present themselves, and as the means of attending to them are afforded to the committee, from whose report it appears, that in the course of the last year, seven new tracts, of the first series, have been published. Five have been translated and published by the society in the Welch language, one in the Gaelic, one in the Spanish, one

in the Italian, and two in the German languages. That since the last report, about 600,000 of the first series have been issued from the depository; and that the whole number issued since the commencement of the institution, in 1790, exceeds 2,700,000.

That the committee have gratuitously distributed among the army and navy, to foreign prisoners of war, among the Roman Catholics in Ireland, and to other places where the necessity was urgent, 110,000 tracts.

That the committee had commenced the important attempt, which was sanctioned by the last annual meeting, of subverting the pernicious tracts, so extensively circulated by hawkers throughout the kingdom, by the publication of a new series of tracts, peculiarly adapted for sale by such persons; designed to be both entertaining and instructive, having cuts, and being printed in the same form as those usually sold by the hawkers; three of which have been translated and published in the Welch language; and, as an inducement to such persons to engage in the sale of them, the committee have fixed the price so low as to yield to the venders and hawkers a profit superior to that on any other tracts hitherto published.

A very extensive correspondence has been opened for the furtherance of this concern, and about 260,000 of the new series of tracts have been already issued; but as returns have not yet been received from many of the society's agents, the exact number sold cannot be ascertained.

The committee strongly recommend to their Christian brethren to consider the vast importance of subverting the vicious tracts, and profane ballads, which supply temptation and corruption to the rising generation; and they earnestly entreat every friend to religion and virtue to look around on the shops near his residence, which are the depositories of such vehicles of vice, and to exert his influence to introduce in their place the tracts published by this society; and it is especially desirable that wholesale venders, who at present supply the small shops and the hawkers, should be made fully acquainted with the circumstance of

the increased profit of two pence in the shilling to be obtained by the sale of them. As it must rejoice the heart of every Christian to be able, in any degree, to eject the poison, or to counteract its deadly influence, let every reader use immediate exertion for that important purpose.

The committee have recently published a uniform edition of the first series of tracts in two handsome volumes, the price of which is fixed *extremely low*; but as it has necessarily occasioned a heavy expense to the society, they earnestly entreat every friend to promote the sale of them, for the purpose of replenishing the funds, and promoting the interest of the institution.

Several very encouraging accounts were related, by members present, of the conversion of sinners to God by the reading of tracts published by this society; some of which, we hope, will be made public, as an encouragement to perseverance in the distribution; and as a persuasive to those, who have not yet begun this work, to delay it no longer, and to reflect how many opportunities they have lost of putting tracts into the hands of others, which might have been instrumental in saving souls from eternal punishment, and leading them to joys, which will never cease.

Ev. Mag.

BRITISH AND FOREIGN BIBLE SOCIETY.

THE second report of the committee of this beneficent institution being published, we are enabled to lay before our readers a summary of its proceedings during the last year.

Great exertions have been made to give it publicity and promote its success, and the advantage of these exertions is manifested in the rapid increase of the society's funds, by the donations both of individuals and congregations, and by the enlargement of the list of its members.

The example of the society, as was stated in the report of last year, had extended its influence to the continent, and has, as now appears, produced there very beneficial effects.

The *Nuremberg* Bible Society, which owed its origin to the British society, has printed a German Protestant edition of the New Testament. No. 6. Vol. II.

O o

ment, which is sold at the low price of five pence each copy; the use of standing types having enabled the society to supply New Testaments at this easy rate. It was afterwards proposed to print a complete copy of the Old and New Testaments by standing types, and in an improved form; but although the expense was estimated only at 1000*l.* it was found difficult to collect so large a sum, in consequence of the calamities in which Germany had been involved. The committee resolved to assist the *Nuremberg* society by a farther donation of 200*l.* This has enabled them to proceed to the execution of their proposal, only substituting for the *standing types, the stereotype*, by which considerably more than 300,000 copies may be printed without renewing the plates. A supply of cheap Bibles will thus be afforded to the poor Protestants of Germany, probably for some years to come.

The expectation held out in the report of last year, of establishing a Bible society at Berlin has been realized. It is under the direction of persons of rank, and his Prussian Majesty has not only signified his approbation of it, but has assisted the funds by a donation. In the prospectus of this institution, its formation is expressly ascribed to the example and aid of the society in England; and its objects are declared to be the gratuitous distribution to the Prussian poor, or the sale at very low prices, of Bibles and Testaments, and the printing of a new edition of the *Bohemian Scriptures*. Another 100*l.* has been remitted to aid this last object, and a farther donation of the same amount is promised to the Berlin Society, in the event of their undertaking to print an edition of the Polish Bible. These transactions were previous to the rupture between this country and Prussia.

In the last report mention was made of the anxiety manifested by some Roman Catholics in Germany to procure the Scriptures, and that the Committee had agreed to distribute among them at the expense of the Society 1000 copies of the Protestant New Testament. This donation has been thankfully accepted. A Bible Society has also been established at Ratisbon, supported by Roman

Catholics, for the express purpose of circulating the New Testament among their own poor, thousands of whom have never had an opportunity of reading the Scriptures. The translation employed by them is said by competent judges to be unexceptionable.

A sum of twenty pounds has been remitted to Dr. Knapp, of Halle, in Saxony, for the purpose of supplying the poor in Galicia, who are in great want of the Scriptures, with Bibles from the Bible Institution, which has been established at Halle for more than a century.

To the Bible Society at Basle 100*l.* has been sent for the purpose of purchasing French Protestant Bibles to be sold or distributed among the Swiss and French poor, at the discretion of the Basle Society.

It having appeared that a great want of Bibles prevails in Esthonia, Finland, and Sweden, the Committee resolved to grant a donation of 150*l.* to promote the circulation of the Scriptures in those parts, as soon as a Bible Society shall have been established there.

With a view to supplying the French and Spanish prisoners of war in this country with the Scriptures, a contract has been entered into for a stereotype edition of the French Bible; and in the mean time 100*l.* has been expended in distributing French Testaments among them; and 2000 copies of the New Testament have been ordered to be printed in the Spanish language, with 1000 extra copies of the Gospel of St. Matthew only. The bounty of the Committee has been gratefully acknowledged by the prisoners, and a farther supply has been solicited.

The Committee have directed 1000 German Bibles and 2000 German Testaments to be procured for the accommodation of the natives of Germany residing in England.

The edition of the Gospel of St. John, translated into the Mohawk language, by Teyoninhokarawen, a chief of that nation, and printed at the expense of the Society, reached Montreal at the close of last year. The Indian interpreters have declared the translation to be very correct.

The Committee have furnished a respectable clergyman in Ireland with

1000 Testaments for distribution among the Roman Catholics of that country, and they have agreed to furnish the Association at Dublin for promoting the knowledge of the Christian religion, with Bibles and Testaments on the same advantageous terms, on which they themselves procure them from the University. It clearly appears that Bibles may be circulated among the Roman Catholics with little difficulty; a Society has been formed for that express purpose; and the admission of them into schools has been recommended, even by a Roman Catholic Bishop.

The zealous exertions of the friends of the institution in Scotland have been continued with unremitted activity and great success. In this good work the Presbyteries of Glasgow and Edinburgh have signalized themselves. And the Society for propagating Christian Knowledge in Scotland have signified their willingness to unite their cordial efforts with those of the British and Foreign Bible Society. From the information obtained by the Committee, there remained no room to doubt, that although the Society in Scotland were about to publish an edition of 20,000 Gaelic Bibles, a great want of Gaelic Bibles would still necessarily prevail. By this consideration, independently of the claim which arose from the liberality of the contributions received from Scotland, the Committee were led to determine on printing forthwith another edition of the Gaelic Scriptures of 20,000 copies.

To the Island of Jersey, where the Scriptures in the French language, the common language of the island, were become very scarce, the Committee have directed 300 copies of the French Testament to be sent for distribution.

The publication of the proposed edition of the Welch Scriptures has hitherto been delayed, notwithstanding the anxiety of the Committee to fulfil the just expectations of the people of that principality, chiefly by impediments connected with the mechanical process of stereotype printing. The Welch New Testament has however been at length completed, and the whole Bible, it is hoped, will in no long time be ready for distribution. Twenty thousand co-

pies of the entire Bible, and ten thousand more of the New Testament in 12mo. will be printed.

In Bengal a commencement has been made in translating the Scriptures into Chinese. In March, 1805, the translation of the book of Genesis and the Gospel of St. Matthew was in a state of forwardness, and some chapters of each had been printed. And under the auspices of the college at Fort William, the Scriptures are in the course of translation into all the languages of Oriental India.*

Two editions of the English New Testament, (8vo. and 12mo.) printed by stereotype, under the direction of the University of Cambridge, have been printed for the Society, and members may now obtain copies of them on applying to the Depositary, 19, Little Moorfields. A large edition of the complete Bible is in the press.†

An Association has been formed in London, for contributing to the fund of the British and Foreign Bible Society, by small monthly subscriptions.

The different denominations of Christians at Birmingham have united their efforts in order to procure subscriptions for the institution, and a large contribution has been the fruit of their zeal.

In closing the report, the committee wish to guard the friends of the society against relaxing their exertions to procure contributions to its funds, under an idea that they are sufficiently ample. The completion of the various works already resolved on, will require large disbursements: The extent to which the Scriptures are circulated will materially depend on the moderation of the price at which they can be sold: and the reduction of price must be regulated by a regard to the society's funds. It would be highly desirable that the price could be so reduced as to suit the circumstances of the lower classes. In short, there is no limit to the

beneficial operations of the institution both at home and abroad, but what its funds may prescribe. Much, it is admitted, has been done towards accomplishing the Society's object; but that object must be regarded as imperfectly accomplished whilst any nations remain, to whom the blessings of the Holy Scriptures have not yet been conveyed. "And what object," the committee observe in conclusion, "can be more important; what more worthy the united efforts of all Christians? If the Scriptures contain the doctrines of salvation; and if there be thousands and tens of thousands, even among those professing the religion of Christ, and capable of reading the sacred records in which it is contained, who are yet prevented by poverty or other circumstances from possessing them, an institution, the sole object of which is to supply these wants, can stand in need of no recommendation. Such an object will sufficiently account for the deep interest, which the Bible Society has excited in the United Kingdom, and authorizes the fairest hopes that it will continue to receive the support of the friends of revealed religion. When we reflect on the alarming and afflictive dispensations of Providence, which have visited foreign nations, whilst we have been blessed with an exemption from them, gratitude to the great Disposer of events in every possible way is more than a common duty; and in endeavouring to promote his honour by the diffusion of the Holy Scriptures, we discharge but a small part of those solemn obligations, which his singular favour so peculiarly imposes on us. What effects may flow from the most successful labours of the Society, is not within the limits of human foresight: Paul may plant, Apollos may water, but it is God alone, who giveth the increase. But we may be allowed to entertain a reasonable expectation, that the seed of the word will not be sown in vain; and that amongst the numbers to whom it will be conveyed by the Society, many will receive it with joy, and cultivate it with profit; and that the beneficial effects of the institution will extend to generations yet unborn."

Ch. Observ.

* We understand that a donation of 1000*l.* has since been voted by the Committee in aid of this grand design.

† Bibles and Testaments are purchased by the Society at the wholesale price, from which, in selling them to members, there is a deduction made of 20 per cent.

The Bristol Society, for promoting Religious Knowledge among the Poor, have published a Third Annual Report, stating, That, since their commencement, they have distributed 110,000 Religious Tracts; and encouraging their friends to new and increased exertions.

At the late Anniversary of the Magdalen Charity, which was the forty-eighth, it was reported, That since the commencement of that institution, no fewer than 2,400 young women, a considerable majority of whom were under twenty-one years of age, have been rescued from the vices and miseries of prostitution. The evil, however, still continues to a most alarming extent; and additional remedies are imperiously demanded. Another institution of a similar kind, conducted by pious persons of evangelical principles, and under the direction of Christian Ladies, would do honour to the sex and to the nation. *Ev. Mag.*

CONNECTICUT.

At a meeting of the General Association of Connecticut in Weathersfield, June 17, 1806, "Inquiry was made with respect to the state of religion, in the churches with which we have connexion, from which it resulted, that although much coldness and lukewarmness in spiritual concerns, appear in many places, yet in others, the spirit of vital piety eminently prevails; and various parts of the vineyard are watered and enriched with heavenly dews. The friends of real religion have much cause to render

praise to the great Lord of the vineyard, and to persevere in prayer that showers may descend in plentiful effusions."

A committee was appointed to consider whether it would be regular to exchange ministerial labours with any one, who openly denies the divinity and atonement of Christ, and made the following report, which was accepted.

"Whereas a few individuals in the ministry have openly denied the divinity and personality of our Lord and Saviour Jesus Christ, *Voted*, That this association, feeling it a duty to bear testimony against principles so subversive of the pillars of gospel truth, of vital piety and morality, do recommend to their brethren in the State, earnestly to contend for the faith once delivered to the saints; to hold no communion, and to form no exchanges in ministerial duties with preachers of this character."

The following motion was made and approved:

"Whereas the relation between a minister and his people is one of the most solemn that can be formed in this world, *Voted*, That this body do disapprove of the growing usage in the churches, by which this relation is dissolved, without making public the true reasons of discontent in the parties, as tending on the one hand, to shield the immoralities and erroneous opinions of a minister, and on the other, to gloss over the unreasonable discontents and vices of a people."

*Attest, JOHN ELLIOT, Scribe.
Con. Evan. Mag.*

Literary Intelligence.

MUNGO PARKE.

As there have lately appeared various accounts of Mr. Parke and his fellow-travellers in Africa, the following extract of a letter from him to his friend at Goree, being the only authentic information received since he reached the river Niger, will no doubt prove acceptable to those who feel an interest in the fate of that enterprising man:—

*"Sansanding, Bamboura,
Nov. 10, 1804.*

"My dear friend—We left the Gambia in good health and spirits, and continued travelling with the greatest and most flattering prospect of success, till we had crossed the Falam River, and entered Minskodo: here, alas! the rainy season commenced, and the soldiers were affected with fevers. The fever had at the

first appearance of typhus, but in a few days the yellow tinge of the skin convinced us that we had a more dangerous disease to contend with. [Here he relates his method of treatment, which he says, he has every reason to believe would have been very successful, had they had proper convenience, and not been exposed to the heat of the sun.] Our numbers diminished very rapidly; for, as the rainy season advanced, the dysentery made its appearance, and we reached the river Niger, 22d August, in a very weak and sickly state. On our arrival we had a long palaver with the king of Bamboura, and received permission to pass to the eastward, and arrived at Thirpla, (Sansanding) where we have resided near two months, fitting out our schooner, and laying in provisions. The healthy season is now set in, and I indulge the hope of reaching the coast before any more of us drop off. Out of 44 Europeans, who left the Gambia in good health, only lieutenant Martin, and three soldiers, of the royal African corps, and myself, remain alive. I have not had a day's sickness since I left Goree. Mr. Anderson, my brother, friend, and companion, died of a dysentery on the 28th of October, and Mr. Scott of a fever two months ago.

"I am yours, &c.

[Signed] "MUNGO PARKE."

The guide who brought these letters, says, that he saw Mr. Parke to the eastward of Sansanding, after the date of his letter. He also reports, that there was an English ship in the Gambia that had letters on board from Mr. Parke, for his majesty's secretary of state.—*Lon. paper.*

The Executors of Lord Macartney have confided his papers to Mr. Bar-

row; and they will soon be given to the public, accompanied with accurate Memoirs of his Lordship's Life.

FRANCE.

The Colleges for the education of the English, Irish, and Scotch Catholics in Paris, have, by a decree of the Emperor, been united into one establishment: and a course of Lectures on Philosophy is now delivering there in the Latin language.

ITALY.

Among the MSS. dug out from the ruins of Herculaneum, a fragment of a Latin Poem has been discovered, containing above 60 hexameter verses, which relate to the battle of Actium and the death of Cleopatra. The MS. is written in large letters, and all the words are separated by points. Some hopes are entertained, that this will prove to be the poem of Varius, the friend of Horace and of Virgil; and that the whole of that work will be recovered.

NEW ENGLAND.

The number of young gentlemen, who received the degree of Bachelor of Arts, in the different Colleges in New England, in 1806, follows:

At Harvard, in Cambridge, (Ms.)	41
Yale, New-Haven, (Con.)	73
Brown, Providence, (R.I.)	18
Dartmouth, Hanover, (N.H.)	25
Williams, Williamstown, (Ms.)	26
Middlebury, Middlebury, (Vt.)	14
Burlington, Burlington, (Vt.)	6
Bowdoin, Brunswick, (Me.)	7

Total, 210

In 1805, the whole number was 188

Increase 22

List of New Publications.

NATURE Displayed, in her mode of teaching language to man; or a new and infallible method of acquiring a Language, in the shortest time possible, deduced from the Analysis of the Human Mind, and consequently suited to every capacity. Adapted to the

French. By N. G. Dufief. Second edition, with considerable additions and corrections. Vol. I. containing the conversation, phrases, and Le Lecteur Francais premiere partie. Philadelphia. John Watts. 1806. pp. 460.

Two Discourses, occasioned by the sudden deaths of Joseph Brown, jun. *Æt.* 23, and James Jenness, *Æt.* 24, who were drowned near Rye-beach, (N. H.) on the evening of the 9th Sept. 1806. The former delivered Sept. 10th, at the time of interment; the latter delivered the Lord's day following. By William Pidgin, A.M. Minister of a Presbyterian Church in Hampton. Newburyport. E. W. Allen. 1806.

A Sermon, preached at the meeting-house in the vicinity of Dartmouth College, on the Sabbath preceding Commencement, 1806; and published at the request of the inhabitants and students. By Elijah Parish, A.M. Pastor of the Church of Christ in Byefield, Mass. Hanover, N. H. Davis. 1806.

Free Communion of all Christians at the Lord's Table; illustrated and defended, in a discourse. To which is added, a short specimen of the proceedings of the Baptist Church and Council, in their labour with, and withdrawing fellowship from the author. By Elder Simeon Snow, late Elder of a Baptist Church in Guilford. Greenfield. Denio.

An Epitome of Ecclesiastical History. By David S. Rowland, late Minister of the First Church in Windsor. Hartford. Lincoln & Gleason.

The Trial of Virtue, a sacred poem; being a paraphrase of the whole book of Job, and designed as an explanatory comment upon the divine original, interspersed with critical notes upon a variety of its passages. In six parts. To which is annexed a dissertation on the book of Job. By Rev. Chauncey Lee, A.M. Pastor of a Church in Colebrook. Hartford. Lincoln and Gleason.

Lectures on Natural and Experimental Philosophy, considered in its present state of improvement; describing, in a familiar and easy manner, the principal phenomena of nature; and shewing that they are co-operate in displaying the goodness, wisdom, and power of God. By the late George Adams, mathematical instrument maker to his majesty, &c. In four volumes. Illustrated with 43 large copperplates, elegantly engraved. This American edition, printed from the last London edition, edited by William Jones, is carefully revised

and corrected by Robert Patterson, professor of mathematics and teacher of natural philosophy, in the university of Pennsylvania. Vol. I. To this volume is subjoined, by the American editor, A brief outline or compendious system of modern chemistry: compiled from the latest publications on that subject. Price to subscribers \$11,50 the set. Philadelphia. Woodward.

Travels in Louisiana and the Floridas, in the year 1802, giving a correct picture of those countries. Translated from the French, with notes, &c. By John Davis. 12mo. pp. 182. New-York. Printed by and for I. Riley and Co.

Columbian Eloquence; being the speeches of the most celebrated American orators, as delivered in the late trial of the Hon. Samuel Chase, before the Senate of the United States. 3 vols. 12mo. Price \$1,50. Baltimore.

Discoveries made in exploring the Missouri, Red, and Washita rivers, and countries adjacent, by Captains Lewis and Clarke, Dr. Sibley, Wm. Dunbar, Esq. and Dr. Hunter; with an appendix, by Mr. Dunbar, not before published, containing lists of stages and distances on the Red and Washita rivers to the Hot Springs; lists of the most obvious vegetable productions of the Washita country, which are indigenous or growing without cultivation; notice of certain vegetables, part of which are supposed to be new; of the medical properties of the salt springs, &c. 8vo! Natchez, Louisiana.

The Clergyman's Companion, containing the official offices of the Protestant Episcopal Church, used by the clergy of the said church in the discharge of their parochial rites. To which are added, Extracts from the writings of distinguished divines on the qualifications and duties of the clerical office. 12mo. Price \$1,25. New-York. Peter A. Mesier.

A discourse delivered at the dedication of the new academy in Fryeburg, June 4, 1806. By Rev. Nathaniel Porter, A.M. Published at the request of the trustees. Portland. B. Wait. 8vo.

A Sermon preached at the ordination of the Rev. Nathan Waldo, A.B. in Williamstown, Vt. Feb. 26, 1806.

By Elijah Parish, A. M. pastor of the church in Byefield, Mass. Hanover, N. H. Moses Davis. pp. 16.

Vol. II. Part I. of the New Cyclopaedia, or Universal Dictionary of Arts and Sciences—To be completed in 20 vols. quarto. Formed upon a more enlarged plan of arrangement than the dictionary of Mr. Chambers. By Abraham Rees. \$3 the half vol. Philadelphia. Bradford. Lemuel Blake, No. 1, Cornhill, agent in Boston.

Biographical memoirs of lord viscount Nelson, with observations critical and explanatory. By John Charnock, author of the Biographia Navalis, &c. 8vo. pp. 350. Second American edition. Price \$1.50 boards. Boston. Etheridge and Bliss.

Strictures on seven sermons, with an appendix, by Rev. Daniel Merrill, of Sedgwick, (Me.) on the Mode and Subjects of Baptism. In twelve sections. By Joseph Field, A. M. pastor of the church in Charlemont. Northampton. Pomroy. 1806. pp. 88.

The Deity of Jesus Christ essential to the Christian Religion: a treatise on the Divinity of our Lord Jesus Christ, written originally in French. By James Abbadie, D. D. and Dean of Killaloe, in Ireland. A new edition of the English translation. Revised, corrected, and, in a few places, abridged. By Abraham Booth, A. M. Pastor of the Baptist Church, Goodman's Fields, London. Burlington, N. J. Ustick. pp. 324.

Proposals are issued for publishing, by subscription, a volume of sermons

by the Rev. JOSEPH WASHBURN, late pastor of a church of Christ in Farmington. To which will be added, the sermon of the Rev. Asahel Hooker, delivered on the occasion of Mr. Washburn's death. Price \$1. Hartford. Lincoln & Gleason.

The profits arising from the sale of 1000 volumes, the least contemplated number, will be applied to the benefit of Mrs. Washburn, and her orphan children, left with slender means of support; and the work will prolong the memory of a worthy minister of Christ, and tend to promote the cause of religion. Subscriptions are received by E. Lincoln, Water Street.

FOREIGN.

The beneficial effects of Christianity on the temporal concerns of mankind. Proved from history and facts, by Bielby, Bishop of London.

Instruction and consolations to the aged, the sick and dying; extracted from the works of Richard Baxter. Being a sequel to the Rev. Adam Clarke's Abridgment of his Christian Directory. By S. Palmer.

A Supplement to the Dissertation on the Period of 1260 Years; by G. S. Faber, B. D. in 8vo. price 4s.

A Historical View of the Rise and Progress of Infidelity, with a Refutation of its Principles and Reasonings; preached at the Lecture founded by the Hon. Robert Boyle, in the Parish Church of St. Mary le Bow, from the year 1802 to the year 1805; by W. Van Mildert, M. A. Rector: in 2 vols. 8vo. London.

Ordinations.

ORDAINED at Bridgwater, on the 29th Oct. Rev. James Flint, to the Pastoral care of the Church and Society in the East Parish. The solemnities of the ordination commenced with a prayer by Rev. Mr. Gurney of Middleboro'. Sermon by Rev. Jacob Flint, of Cohasset, from 2 Tim. iv. 2. "Preach the word; be instant in season; out of season." Ordaining prayer by Rev. Mr. Sanger of South Bridgwater. Charge by Rev. Mr. Stone of Reading. Fellowship of the

churches by Rev. Dr. Reed, of W. Bridgwater; and concluding prayer by Rev. Timothy Flint of Lunenburg.

Oct. 1st. Installed over the 3d Church and Society in North-Yarmouth, the Rev. John Dutton. The Rev. Mr. Smith of Turner, offered the introductory prayer. The Rev. Mr. Lyman of Bath, preached the sermon from Ezekiel iii. 17, "Son of man, I have made thee a watchman unto the house of Israel, therefore hear the word at my mouth and give

them warning from me." The Rev. Mr. Gillet of Hallowell, offered the installing prayer. The Rev. Mr. Mosely of New-Gloucester, gave the charge. The Rev. Mr. Weston of Grey, expressed the fellowship of the churches, and the Rev. Mr. Ward of New Milford, offered the concluding prayer.

☞ *Memoirs of Mrs. Anne Hodge shall be concluded in our next.*

Poetry.

The following tender and elegant little poem is from the pen of Mr. JAMES MONTGOMERY, the celebrated author of "The Wanderer of Switzerland."

THE JOY OF GRIEF. Ossian.

Sweet the hour of tribulation,
When the heart can freely sigh;
And the tear of resignation
Twinkles in the mournful eye.

Have you felt a kind emotion
Tremble thro' your troubled breast;
Soft as evening o'er the ocean,
When she charms the waves to rest?

Have you lost a friend, a brother?
Heard a father's parting breath?
Gaz'd upon a lifeless mother,
Till she seem'd to wake from death?

Have you felt a spouse expiring
In your arms before your view?
Watch'd the lovely soul retiring
From her eyes that broke on you?

Did not grief then grow romantic,
Raving on remember'd bliss?
Did you not, with fervour frantic,
Kiss the lips that felt no kiss?

Yes! but when you had resign'd her,
Life and you were reconcil'd;
Anna left—she left behind her
One, one dear, one only child.

But before the green moss peeping,
His poor mother's grave array'd,

In that grave, the infant sleeping
On the mother's lap was laid.

Horror then your heart congealing,
Chill'd you with intense despair;
Can you recollect the feeling?
No! there was no feeling there!

From that gloomy trance of sorrow,
When you woke to pangs unknown,
How unwelcome was the morrow,
For it rose on you alone!

Sunk in self-consuming anguish,
Can the poor heart always ache?
No, the tortur'd nerve will languish,
Or the strings of life must break.

O'er the yielding brow of sadness
One faint smile of comfort stole;
One soft pang of tender gladness
Exquisitely thrill'd your soul.

While the wounds of woe are healing,
While the heart is all resign'd,
'Tis the solemn feast of feeling,
'Tis the sabbath of the mind.

Pensive mem'ry then retraces
Scenes of bliss forever fled,
Lives in former times and places,
Holds communion with the dead.

And when night's prophetic slumbers
Rend the veil to mortal eyes,
From their tombs the sainted numbers
Of our lost companions rise.

You have seen a friend, a brother,
Heard a dear dead father speak,
Prov'd the fondness of a mother,
Felt her tears upon your cheek!

Dreams of love your grief beguiling,
You have clasp'd a consort's charms,
And receiv'd your infant smiling
From his mother's sacred arms.

Trembling, pale and agonizing,
While you mourn'd the vision gone,
Bright the morning star arising,
Open'd heav'n, from whence it shone.

Thither all your wishes bending
Rose in extacy sublime,
Thither all your hopes ascending
Triumph'd over death and time.

Thus afflicted, bruise'd and broken,
Have you known such sweet relief?
Yes, my friend! and by this token
You have felt "the joy of grief."

TO CORRESPONDENTS.

A. on "the Piety of the Ancients," is received. We wish often to hear from this writer.

Leighton, on the *Imprecations in Scripture*, shall appear in our next.

We invite the particular attention of all, who are concerned for the purity and prosperity of our churches, to the pieces signed PASTOR.

Several communications, which have been some time delayed, shall appear in our next number.

Correspondents are requested to forward their communications early in the month.